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An independent Christian weekly

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Nicaraguan priest supports peace and Sandinistas

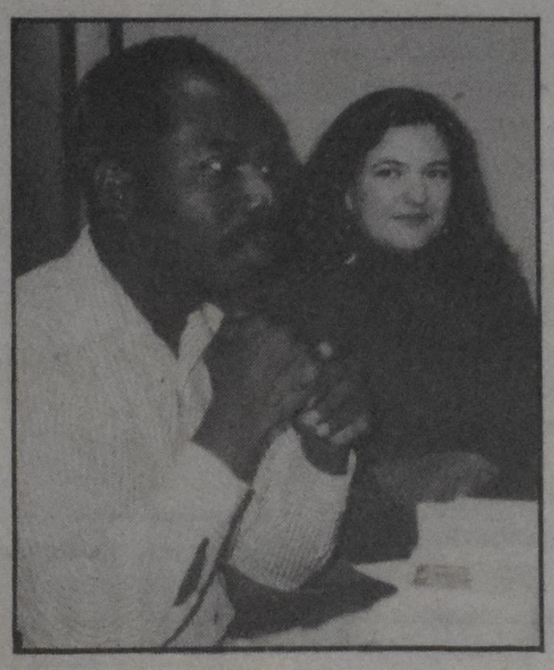

Photo: Robert VanderVennen

Rev. Augustino Sambola tells a Toronto group he wants peace for Nicaragua and room for the Sandinista government to rebuild the country. Barbara Wood listens with interest.

Robert VanderVennen

TORONTO — After two of his religious co-workers were killed by contras on January 1, a Catholic priest from northeast Nicaragua recently told a Toronto group of human rights supporters that he hopes the Sandinista government will be re-elected in the February 25 national elections.

Rev. Augustino Sambola is a parish priest in the remote community of La Rosita, where contra activity has been especially heavy. He is a man of peace, a follower of the gentle Francis of Assisi, and he has been a member of the Peace Commission in his region. He is active in helping contras reintegrate into Nicaraguan society.

But his heart was broken when two nuns were killed and the bishop who was in the car with them was injured as they drove into an ambush on their way to a church meeting. They were killed by an RPG-7 missile made in the U.S. and provided by the American government. A tragic irony is that the bishop and one of the nuns were Americans. Sambola had worked with one of the nuns for eight years.

He says that his region has been hit hard by the contras, and most families have lost members in the guerrilla fighting. They are ground down by war and want peace so they can rebuild their lives and their land. There is hope for Nicaragua, he says, but only if there is peace.

Sambola says that the major opposition to the Sandinistas in the election comes from the new party called UNO. It is a coalition of Nicaraguan groups reaching from rightist groups of former contras aligned with the U.S. embassy, all the way to the Communist Party of Nicaragua and the Nicaraguan Socialist Party. Its presidential candidate is Mrs. Violeta Chamorro, publisher of the daily newspaper *La Prensa*.

United States versus Nicaragua

To Sambola the UNO represents all that is wrong with American activity in Nicaragua. He says that if UNO wins the election, it would undo Sandinista land reforms and give land back to the original wealthy owners. The U.S. embargo of Nicaragua would cease and the U.S. would come back to the country in strength. He claims that over $9 million of U.S. money has already been given to UNO. He sees the struggle of the Sandinistas and UNO as a struggle between Nicaragua and the United States.

The U.S. invasion of Panama didn't help the U.S. cause in Nicaragua, though, says Sambola. Nicaragua went on a three-day alert from fear that they might be invaded, too.

Fortunately there will be massive foreign observation of the campaign process and of the election itself, says Sambola. Former president Jimmy Carter has been in Nicaragua three times already, and Canadians as well as observers from many other countries are participating.

Sambola has taken part in the Autonomy Process, an agreement for self-government of the indigenous people of the Atlantic coast. That is the area devastated last year by Hurricane Joan. The La Rosita area is rich in minerals and has been extensively mined by companies like Falconbridge and Noranda.

Sambola says that the eastern, Atlantic coast part of Nicaragua has always been neglected by the government, which functions across the mountains in the Pacific coastal area. The eastern region comprises 56 per cent of the nation's land but contains only 10 per cent of its people.

Rev. Sambola is a black Nicaraguan who grew up in an English-speaking part of Nicaragua. His people are the descendants of African slaves who escaped from Venezuela and settled in Nicaragua's Atlantic coast. He met in Toronto with representatives of Oxfam and the Inter-Church Committee on Human Rights in Latin America.

Hungarian-Romanian churches co-operate

Bert Witvoet

ST. CATHARINES, Ont. — Consultations took place between Hungarian-speaking churches in Romania last month. Four churches — the Lutheran, Unitarian, Roman Catholic and Reformed churches — reflected on a common position in regards to the state. The seed for an ecumenical council was sown by this encounter. The ecumenical council which existed previously had been dominated by the Romanian Orthodox Church.

All of this was reported in *Centraal Weekblad,* by Dr. G.H. van de Graaf, vice-president of the synod of the Dutch Reformed Church after he had paid a visit to Romania.

Church collaborators

The Romanian Orthodox Church, to which 17 million of the 23 million Romanian citizens belong, compromised itself unbelievably, says van de Graaf. The patriarchs, metropolitans and priests allowed themselves to be used by the state almost without exception. This church even promoted the idea that the government maintain contact with all other churches only through it.

According to van de Graaf, those in the Romanian Orthodox Church who truly compromised themselves have not yet resigned. Metropolitan Antonie, who is reported to have made life miserable for Hungarian-Romanians, is still in power.

Among the members of the Romanian Orthodox Church feelings of powerlessness predominate. Many church members ask themselves how they can get rid of a hierarchy they did not choose. A quick statement of repentance from the conference of bishops was disappointing. "Is that all we get?" people asked.

"When the church leaders don't have the decency to resign of their own accord, there is very little that can be done," says van de Graaf. "One must realize that Romanians were brought up to have great respect for church leaders,

See **SOME** — p. 2

Thinkbit

The Bible promises no loaves to the loafer.

Bulletin, First Chr. Ref. Church, Lethbridge, Alta.

In this issue:

Hesther Luinstra tells how she was forced to get her affairs in order p. 10
James Dekker evaluates six Calvin Center scholars' evaluation of events in Central America . . . . . p. 11
Where will the Soviet Union go from here? . . . . . p. 12
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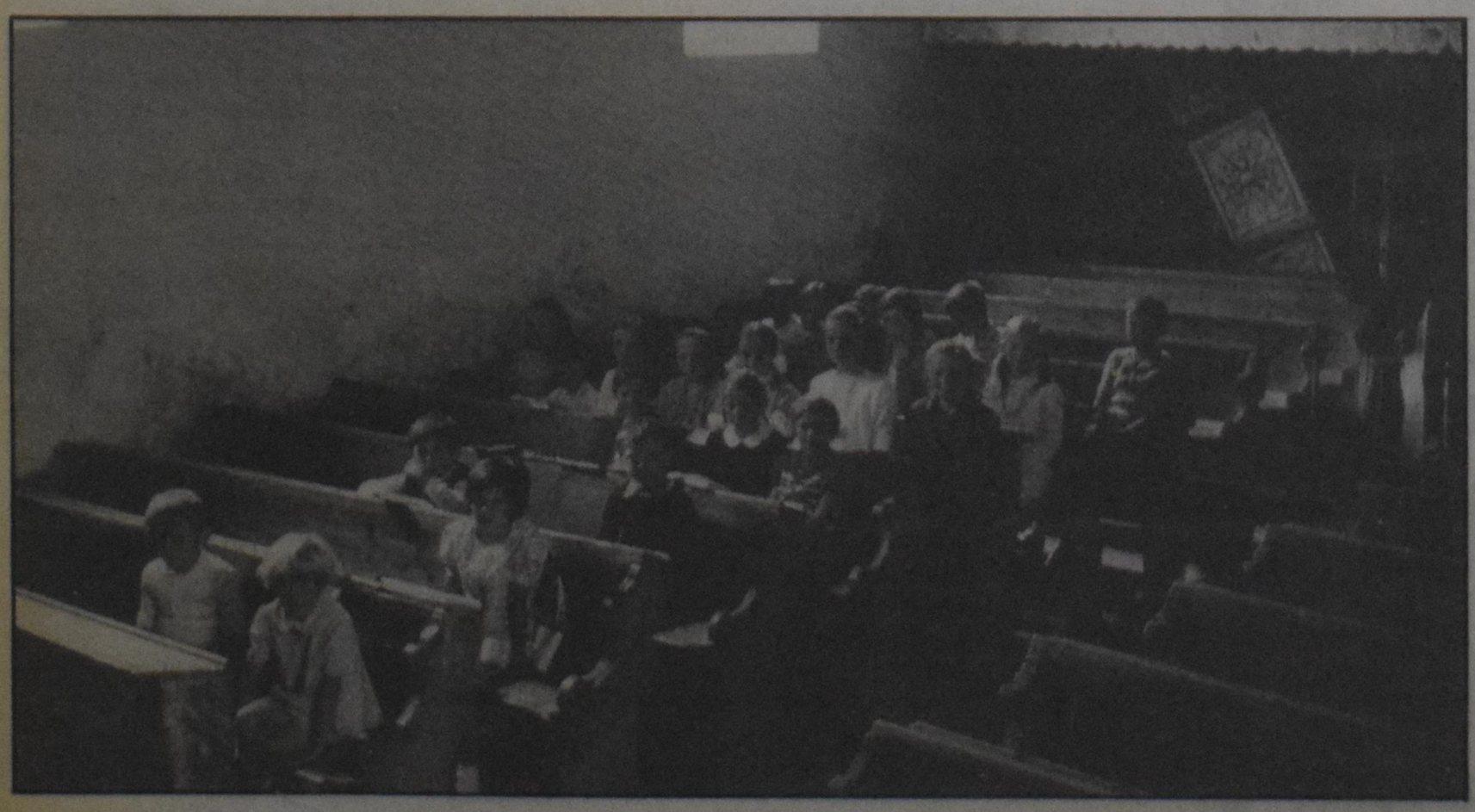


Photo: courtesy *Vandaar*

Romanian Village children attend catechism class in a Reformed Church.

Some did not compromise

Photo: *Reformatorisch Dagblad*
Dr. G.H. van de Graaf after his visit to Romania.

... continued from page 1.

whom they regard as mediators between them and Christ. You don't attack them easily."

The Roman Catholic Church in Romania, which counts 750,000 members, opted for isolation from the state at the beginning of Ceausescu's regime. It did not obey government orders. This church was cut off from any contact with the outside world, including Rome.

The second-largest church, the Hungarian-speaking Reformed Church, with a membership of 800,000, was partly compromised. Some bishops and pastors collaborated while others provided sharp criticism of the government.

On March 23, the day of the meeting of the provincial synod in Cluj, a successor to Bishop Gyula Nagy will be elected, says van de Graaf. Very likely, a successor to Bishop Laszlo Papp will be chosen soon in the district of Oradea. Elections are conducted by church councils.

An attitude of openness

What struck van de Graaf about the churches as they met was the openness and sincerity of delegates at the ecumenical meeting. People wanted reconciliation without covering up the past.

There was also much evidence of gratitude. One of the reasons for this is the fact that large numbers of Reformed theology students have registered at the Reformed seminary. In January of this year (one month after the overthrow of the Ceausescu regime), 40 students who had formerly been refused entry into the seminary began their theological training.

Van de Graaf talked several times with the Rev. Laszlo Tokes, who is generally regarded as a hero in Romania. Wherever he preaches now he draws thousands of listeners. For security reasons, Tokes has not yet returned to his congregation in Timisoara.

See Classified pages 15-19

TV news shows bias, says Fraser Institute

Robert VanderVennen

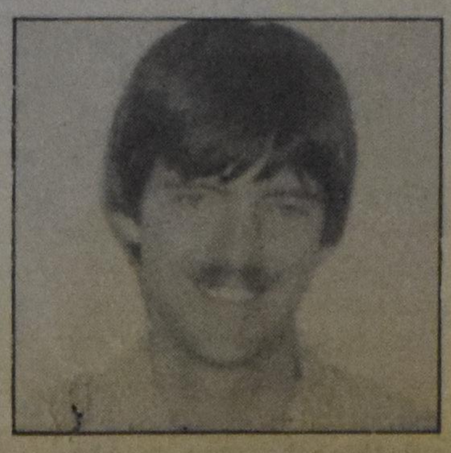
TORONTO — Although CBC's TV coverage of abortion news in 1988 was "neutral and balanced," the language used by TV broadcasters was not, concludes Vancouver's Fraser Institute.

The official names and preferred labels of pro-life groups were used by CBC only 23 per cent of the time, while almost two-thirds of the time they labelled them "anti-abortionists." By contrast, CBC used the same names the pro-choice groups use two-thirds of the time, and they used the label "pro-abortion" only 14 per cent of the time. That bias was even stronger in CTV newscasts. The bias grew larger from 1988 to 1989.

The Fraser Institute has formed The National Media Archive to monitor TV news broadcasts. Their big computer has indexed 1,094,647 words from CBC and 548,142 words from CTV news broadcasts in the past year.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Drug wars

During the past year we have witnessed a boom in media fascination with illicit drugs. Its electronic eye has taken us into crack houses, detox centres, Latin American coca fields and, of course, Noriega's mansion. There have been just enough murders in Colombia, smugglers caught in North America and major announcements of government anti-drug programs to keep the issue simmering on the front burner of public consciousness. Our elected officials have been quick to name drug abuse as one of the (if not *the*) leading problems of our time.

"Drug Wars" is one issue in which media and government interests mesh perfectly. The media loves it because it intrigues absolutely everyone. Drug stories include colourful Third World traffickers, corrupt officials, Marxist guerrillas, undercover cops, incredible wealth and the dark side of North America. With so many fascinating angles, in-depth analysis is unnecessary. The only analyses we hear deal with these two questions: (1) Should we solve the problem simply by legalizing drugs? and (2) Will the government programs succeed?

Keeping appearances

The media handling of drug wars suits the government just fine. Even though the media tends to answer the above questions in unsatisfactory ways (yes, we should legalize; no, the programs will fail), the government doesn't mind. It knows that public opinion will never accept legalization, and that people want to see the government *appear* as if it is assertively tackling a major problem, even if little is actually accomplished. Therefore the media-fed public intrigue fits the government agenda — it keeps their constituents concerned about drugs.

But why do Washington and, to a lesser extent, Ottawa want us to be worried about drugs? For several reasons. First, it's possible to present the problem as originating elsewhere. The drug mess is not primarily our responsibility, but is the fault of thugs in Colombia and Panama. All we need to do is pour in enough money and expertise (i.e., guns) to clean things up.

Externalizing the problem is always great for national unity too. Countries tend to pull together in an "it's us against them" mentality. Now that the Cold War no longer fulfils this function, the Drug Wars are stepping in to take its place. Everybody loves Gorbachev, so let's all hate Noriega.

Booze and tobacco far greater killers

Furthermore, locating the problem "down there" makes us forget those other drug problems: alcohol and tobacco. Boozing and smoking kill 150 times as many people as doing drugs, but we don't like to think about that. The industries which make those products have powerful political clout, and the sales of their items generate billions for the government piggy bank. Fortunately for the government, images of bodies wasting away from too much alcohol or nicotine don't sell well in the media.

All of the above leads to the bottom-line billion dollar question which no one in either the media or the government is eager to ask: Why do so many people in North America need cigarettes, alcohol or drugs? Is there something about our way of life that stimulates these cravings? I think there is. These questions bring Hebrews 4:9-10 to my mind: "There remains, then, a Sabbath rest for the people of God, for anyone who enters God's rest also rests from his own work, just as God did from his." The intense, never-ending restlessness built into our society, mixed with every human creature's craving for that Sabbath-rest, forms a lethal combination. Drug Wars are not us against them, but us against us.

Syd Hielema studies at Wycliffe College in Toronto.

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Pressreview

Carl D. Tuyl

Almost 50 Ontario municipalities have adopted unilingual or English-only resolutions. Almost all said that there was no anti-French or anti-Quebec sentiment in the resolutions. That, however, is hard to believe. To some people in Ontario the sound of French is as scary as the growl of a tiger to a big-game hunter out of ammunition. If we add to this English-only movement the East-bashing that is so popular in the West, as well as the pro and contra Meech Lake positions we see a severely divided country. Especially when one juxtaposes that with the German "Ein Vaterland" movement, the tragedy of our disunity becomes clearly evident. Canada is locked into a struggle for its very soul.

★★★★

The NDP won the Chamblay by-election. Sort of. The candidate downplayed his party loyality and campaigned on a pro-Meech Lake platform. Phil Edmonston did not come out of the election smelling like roses, however. Certain payments from an auto repair shop were not explained very satisfactorily.

★★★★

John Turner returned to the practice of law with surprising little fanfare. A few speeches, Monsieur crossing the floor for a handshake, a final stab in the direction of his disloyal party members, and gone he was — to the greener, quieter pastures of corporate law where there are no Question Periods, no unruly caucus meetings, no Sheila Copps', and the pay is a whole lot better. May he practice in peace! Old Faithful, Herb Gray, whose name certainly fits, became the interim House leader.

★★★★

Premier Don Getty, too, has to face party discontent about his leadership. Two motions in the Tory party are calling for a leadership review in April. Part of Premier Getty's difficulty is that little document he signed: the Meech Lake accord. The leader of the Reform Party, Preston Manning, announced in Lethbridge that the party is looking for socialist support and leadership. Mr. Manning probably felt that if his party were to lean anymore to the right it would share the fate of the tower of Pisa which was closed because its angle became too dangerous.

★★★★

The gentlemen of the Trade Department in Washington, like children robbed of their soothers, are always, monotonously bewailing Canada's agricultural policies. Monsieur's right hand, Deputy Prime Minister, Minister for Agriculture, and generally jack of all cabinet trades has now taken off the gloves of diplomatic politeness and has hired a Toronto consulting firm to catalogue the hand-outs that U.S. federal, state and municipal governments give to their farmers and food processors.

★★★★

Signs of the times: a Montreal organization offers a foodbank exclusively for seniors every first Monday of the month. On February 5, 775 elderly Montrealers as old as 92 showed up (pardon the ending with a preposition). The line-up for hand-outs started to form at 7:30 a.m. and another 81 seniors turned up the next day.

★★★★

The whole world unanimously beatified Nelson Mandela upon his release from prison, probably to make up for the fact that during the first 20 years of his incarceration, except for a few, nobody paid any attention to him or his oppressed people. Guilt is a mighty motivator.

★★★★

Instead of tanks rolling from East to West in Europe we now see hard currency flowing in the opposite direction. The gold rush into Eastern Europe is on. The full blast of Western capitalism is sweeping eastward. General Electric has just invested $150 million in manufacturing in Hungary. Budapest is a boomtown. General Motors is negotiating to build cars there.

★★★★

Israel is divided about negotiations with the PLO and the Arabs resent the increasing immigration of Soviet Jews to Israel. Yitzkah Shamir declared that a "big Israel" was needed to absorb "big immigration." Many of the newcomers will settle in disputed areas.

★★★★

Gorbachev, master politician, wants Fidel Castro to lighten up. The former uses the scarceness of consumer goods in Russia as a tool. Cuba is now obliged to use what little reserve of dollars it has to buy Canadian wheat. The daily bread ration outside Havana has been cut from 100 to 80 grams. Watch it, Fidel, scarcity of bread has brought whole empires to ruin. East Germany could also use some hard cash. The government there offers slabs of the Berlin Wall for sale. Prices range from $60,000 to $300,000. Now there is a gift idea for the person who has everything. The unification of the two Germany's is no longer in doubt. It will happen. The only thing that remains to be settled is the political alignment of a reunited Germany. Neutral? Demilitarized? Didn't we hear that some time ago? The "Open-Sky-Conference" in Ottawa with Monsieur presiding, and basking in its publicity, could hardly restrain itself from discussing Germany's future.

★★★★

America currently produces about a quarter of all human-made carbon dioxide, the main gas thought likely to cause global warming. The United States uses more energy relative to its economic size than any Western country except Canada. President Bush now wants to plant trees as an antidote. This will create the White House effect.

★★★★

Sweden is known as the workers' paradise — cradle to grave state care and all that. So how come I picked up the following item in a socialist paper? For days Swedish banks have been closed — February 14 is set for strikes of municipal workers which will paralyze buses, subways, kindergartens and hospital operating rooms.

★★★★

Grandfather Vernon Rule from Niagara Falls, N.Y., raised more than $5,000 to pay for an operation for his three-year-old granddaughter who was born with a hole in her heart. When police checked into the matter, they found the child not sick, but healthy as can be. Grandpapa needed the dough, and lest you think such kind of scams happen only south of the border, let me tell you about the import of English antiques to Vancouver Island. Most of them happen to be made in the Philippines which exports antiques of recent manufacture. There's a sucker born every minute.

★★★★

In order to relieve the mid-winter drab time, and as protest against the anti-French, anti-Quebec Ontario epidemic, the undersigned enrolled in French immersion. *Jusqu'a la semaine prochainne!*

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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Looking forward to a unilingual heaven?

Editorials

God knew what he was doing when he confused the language of the world at the Tower of Babel. Whereas before, all spoke one language and could understand each other, we now speak French in Quebec and English in the Soo. It does help to read Genesis 11 as backdrop to the debate over bilingualism and to the action by cities like Sault Ste. Marie (ironically a town with a French name) to declare themselves unilingually English. What are we to conclude? That we not join together what God has put asunder?

What we do know about language is that it is a very emotional issue. A common language is a strong bond. There is no denying that Canada would have an easier time staying together if its people spoke only one language.

Falling apart

A lot of people think only in terms of the French and what a "bother" they are and what an expense they create. They get stuck on Quebec's controversial use of the notwithstanding clause in the *Charter of Rights and Freedoms* regarding outside/inside signs for stores in Quebec. They resent the fact that Quebec wants to be considered a distinct society in the Meech Lake accord.

Few people realize that Quebec does more for its Anglo minority than other provinces do for their French minority. In Quebec, English boards run English schools. The other provinces do not allow French boards to run French schools. There are more English services available in Quebec than there are French services available in Ontario. Premier Bourassa is right when he says that Quebec "has no lesson to learn" from the other provinces when it comes to looking after its linguistic minorities.

It's too bad that English Canadians are imitating reactionaries in Quebec in allowing a certain paranoia to take hold of them when it comes to language. Do they realize that they are playing into the hands of Monsieur Parizeau and his Parti Quebecois? Quebec separatists would like nothing better than to have every city and town in Ontario and other provinces declare themselves unilingual. It would save them a lot of work in trying to convince the people in Quebec that they would be better off seceding from Canada.

Standing together

There is no perfect solution to the problem of holding two separate, major cultures within the boundaries of one nation. Those who would like Canada to stay together must be willing to pay a price, though the price should remain reasonable. A Canada with Quebec is so much richer! I don't for a moment think that, since God caused nations to develop with separate languages, that he insists on having a country like Yugoslavia break up into five or six separate enclaves, for example. The same could be said about Canada.

On the other hand, there would be nothing wrong with allowing two separate cultures to form two separate countries. But it would, perhaps, be an acknowledgement of our inability to tolerate people with differences.

Intolerance may be a prevalent mentality but it's a mentality one does not want to give in to easily, especially not when one is a Christian. We are, after all, looking forward to a time when we will be standing shoulder to shoulder with a great multitude from every nation, tribe, people and language, standing before the throne of the Lamb. I suppose the confusion which was started at the Tower of Babel will be resolved there. But it's nice to practise standing together already in this life, don't you think?

BW

A black prince with a clenched fist

The release of Nelson Mandela from prison on Feb. 11, after more than 27 years of incarceration, was a great occasion for South Africa and for the world. Both Prime Minister Mulroney and External Affairs Minister Joe Clark compared its emotional and symbolic impact to the falling of the Berlin Wall. It's gratifying to see stark symbols of injustice, in this case the prison walls around Mandela, knocked down or made irrelevant.

By all accounts, Mr. Mandela cuts a fine figure. He is tall and athletic. He speaks and walks with dignity. He seems to have no bitterness and shows a genuine interest in the welfare of all South Africans. Of course, his royal appearance came to him by birth. He was born into the aristocratic line of the Xhosa-speaking Thembu tribe, son of a chief of the Madiba clan. In the meantime, he has aged considerably.

It's very easy to admire this courageous and honourable man.

Those who expected a kindly, grandfatherly figure to emerge from the Victor Verster prison farm were in for a surprise, though. Mandela is, as he describes himself, "a loyal and disciplined member of the ANC" (the African National Congress), a socialist organization that has resorted to acts of terrorism since the formation of the armed wing called Spear of the Nation in 1961. The clenched fist of Mandela and his cry of *Amandla* (power) from the steps of Cape Town City hall leave very little doubt about his intentions — he wants power for the people.

Just a symbol?

Somehow the clenched fist bothers me a little (that, and the use of "comrade" in Mandela's speech to a Cape Town crowd). I like it better when Mandela waves to the crowd. He looks more regal that way, I think. But there is a deeper reason for my distrust of clenched fists, though I understand the political context in South Africa that has rendered some 30 million blacks powerless for many decades.

Is Mandela's desire for democracy based on a humanistic notion of the goodness of the common people, I ask myself, or on the biblical concept of original sin, as some Christians have traditionally understood it? (Canadian literary scholar Northrop Frye explains in a collection of essays entitled *On Education* that a Christian view of democracy holds that since "men are not fit to be trusted with too much power," power ought to be distributed as widely as possible.) Would the proper symbol for such a concept be an open hand held out for inspection?

Another Christian view, which Ed Vanderkloet puts forward in his columns on "Democracy in the Workplace" in recent issues of our paper, states that a Christian view of democracy is derived from the biblical principle of stewardship. Since this view is positively rooted in the creation rather than in the fall, it offers greater opportunity for redemptive politics than does the "original sin" concept. It certainly has the potential to build political morale. What hand signal would do justice to this concept of democracy? A hand holding a clump of earth?

Perhaps I am reading too much into the clenched fist of Nelson Mandela. I noticed that he was smiling as he raised his hand, and he had some reassuring things to say about a new South Africa. I do know that my heart rejoiced with the blacks who danced and sang about a new dawn for South Africa.

(Next week I would like to more fully address the question of whether Mandela and the ANC can be trusted with power.)

BW

ROOFTOP MUSINGS/ALYCE OOSTERHUIS

The unexpected reprieve

It snowed today: big, heavy, Ontario-type flakes that settled on everything they touched. The wind whipped up the flurries to reduce visibility to zero as we carefully manoeuvred between sidewalks and trees to find the road home. The children were ecstatic as they jumped around in their newly-created fort, hoping that the storm would continue so that school would have to be cancelled tomorrow.

I enjoy watching snowstorms from the safety of my livingroom, and as the children expressed their wish, I must admit I shared their hope. It is not that school is a negative experience for any one of us. But a snowstorm stops everything that needs to be done now in its snowclogged tracks, providing an expected suspension of all plans and tasks.

Some of my fondest memories involve snowstorms. During one of my first years of teaching in Fruitland, Ont., there was a board and staff social in which we played various games in one of the schoolrooms. At the end of the evening we headed outdoors to find our cars buried in huge snowdrifts. I was forced to spend the night with one of the board members' families because there was no way I could drive back to Hamilton in the storm. The next morning I awoke to find that the storm had stopped: a clear blue sky surrounded a sparkling white world. All was silent and there was absolutely no traffic.

A reprieve had come, but this was Saturday and I wasn't even in my own home! Friends helped me dig my car out of the drifts and, despite everyone's clucking to the contrary, I headed home. Two hours and 15 kilometres later, my father remarked to my mother that some foolhardy soul was weaving along the drive. I had arrived to savour the reprieve within the confines of home and family.

Sanctified time

Isn't that what a reprieve is all about? Being suddenly thrust into a shared space, with our daily routines halted dramatically and nothing more important to do than to slowly sip that coffee together? Talk becomes communication; thought becomes reflection; silence becomes meditation. Memories of other reprieves are woven into extensive yarns about yesteryear as yellowed documents and photographs are dug out of their dark corners. Mealtime becomes a communally planned activity as each member prepared a favourite recipe. Even snow shovelling has its joys as one flings each load in an almost slow-motion gesture to watch the flakes catch the rays of sparkling sun. Each moment carries its own flavour of heightened awareness, of feeling of renewed peace being etched upon one's soul.

Retreats are supposed to be akin to this reprieve experience: islands of solitude and togetherness in the bustle of everyday living. The only problem I have with such retreats (and vacations) is that the planning for the retreat and the making up for things not done during the retreat usually means that the waters surrounding the retreat "island" tend to pollute the very aura of the retreat. Not so with the totally unplanned-for snowy reprieve.

Maybe my savoured reprieves are a foretaste of what heaven is like: a suspension of time and duty to just be — not worrying about tomorrow, not even knowing when today will end. Heaven seen in that light might also explain why I have heard some ministers state that "heaven could be hell for some." My description of the reprieve would cause some people to shudder in horror. The very idea of being house-bound and limited in mobility for a number of days would force them to choke on the loneliness they already experience as oppressive. Suspensions in time and duty are positive for those who enjoy being with themselves and/or others. For those who run to avoid confrontations with themselves or their "loved" ones, the suspensions are a "hell on earth."

The storm has subsided; the sky is blue; the snowplows are out and clearing the barricades to mobility. Our hoped-for reprieve will not occur this week. Time and duty beckons. And yet? Just thinking about it has brought a sense of quiet to my soul.

Alyce Horzelenberg Oosterhuis is assistant professor of educational psychology at The King's College, Edmonton, Alta.

Longer Letter

Greenhouse warming theories questionable?

Please allow me to express my disappointment in the article by Clarence Joldersma entitled "The killer greenhouse strikes again" (Dec. 15, 1989, issue). It is this same kind of biased gloom and doom reporting which has too frequently made the headlines of our newspapers in recent years.

I'm afraid Mr. Joldersma has not done a very thorough job of polling the scientific community on this matter. Had he done so, he would have discovered the fact that there is still considerable controversy among the scientific community about the potential impact of rising carbon dioxide concentration in the earth's atmosphere. Conclusive evidence that a dramatic increase in the earth's temperature will occur has yet to be uncovered. In fact, during the three decades prior to the 1980s, the northern hemisphere underwent a gradual cooling which caused many scientists in the 1970s to speculate that we would soon be entering an ice age.

What has caused many scientists to change their opinion in such a relatively short period of time? Dr. H.H. Lamb, a well-known climatologist from Norwich, England, stated his belief that it is due in part to the fact that more research funding is going into the climate warming theory. He stated this belief in a seminar sponsored by the Paleobiology Division of the National Museum of Natural Sciences in Ottawa in September 1988. He expressed concern that research has been partly caught up in a struggle between the nuclear and the fossil fuel industry.

Negative versus positive feedback

Dr. H.W. Ellsaessar, of the Lawrence Livermore National Laboratory has also expressed skepticism about the magnitude of the warming being predicted in a seminar sponsored by Agriculture Canada in Ottawa in January 1988. He is of the opinion that water vapour will likely exert a negative feedback effect in many of the warmer areas of the globe. Currently, the general circulation models that are being used by scientists to try to predict the influence of rising CO^2 levels all assume that there is a positive feedback, i.e. that warming due to the direct effects of CO^2 will cause water vapour concentrations to rise, which will in turn absorb more of the outgoing long wave radiation, thus causing a further temperature rise.

Dr. R. Lindzen, a Harvard-educated professor of meteorology is another scientist who doubts that major warming will occur (*Nature,* Vol. 246:118-119). He also argues for a negative feedback effect in the tropics due to water vapour.

Some scientists claim that rising CO^2 will stimulate greater plant productivity by stimulating photosynthesis, decreasing transpiration and improving water use efficiency. The practice of enriching greenhouse atmospheres with carbon dioxide to stimulate growth has been common for many years. There is even evidence that the positive effects of rising CO^2 concentrations increases as temperatures increase.

Perhaps being good stewards of our resources also means that we will not be too quick to jump on the bandwagon of popular opinion. Already we have witnessed the waste of many taxpayers' dollars by government-funded studies which claim to uncover the potential impact of CO^2 warming on various sectors of the economy. In the long run a switch to more nuclear power could prove to be a greater risk to humankind than the continued use of fossil fuels.

I think we would do well to do a more thorough job of conducting research before we enter the "greenhouse" warming debate.

Andrew Bootsma
Agrometeorological Resources Specialist
Ottawa, Ont.

Keep us informed about refugees

The letter by Herman Jonker on Canada's immigration policy and bureaucracy [C.C. Jan. 26] should be followed up. A good number of people, like myself, may [be asking], What is happening now? Does Mr. Jonker's challenge shed any further light on the denial of entry to the Ghabras?

See if you can find more exact legal reasons that denied them entry? Is there room for religious refugees in Canada the way they entered Holland from France, Germany, Hungary, etc., in ages past? Should there be? Should immigration be allowed for people of all religions?

Please keep informing us, "reporting" on cases and results, and reasons why or why not people are allowed into Canada. It could educate us as to whether we as citizens should influence MPs in a certain way.

Harmen Boersma
Kemptville, Ont.

Taiwanese and Canadian governments need prodding

I want to contact all the readers of *Calvinist Contact* who are interested in justice and basic human rights. A Canadian citizen, Mr. Y.S. Leo, has been jailed in Taiwan and the Canadian government seems to be ignoring this citizen. Amnesty International has been alerted but help is needed *now*.

The present moderator of the United Church, Sang Chul Lee, former moderator Rev. Bruce McLeod, and Canadians of Taiwanese descent across Canada are doing their best to free him but they need more help.

Leo is from a solid Christian family and has been a Canadian citizen for half of his 29 years. Married, he graduated from Waterloo University and is employed as a computer specialist at Ontario Hydro. He is a member of the Formosan Christian Church in Toronto. Other members of his family attend the Taiwanese United Church in Toronto.

Leo was arrested, tortured and thrown in jail in Taiwan last November. Word has come that he may face another 10 years for making a speech about freedom and basic human rights in Taiwan.

People wishing to help can write Joe Clark (Ottawa, K1A 0A6) asking him to act, and they can write Lee Teng-Huei, President of Taiwan, (130 Chung King Rd. S., Taipei, Taiwan) asking him to release this Canadian and send him home. They need to know Canada is watching them.

Readers can get more details by writing Dr. Albert Lin of the Taiwanese United Church, 121 Santa Barbara Road, Willowdale, ON M2N 2C6; (416) 221-6593. Please consider helping by writing.

K.D. McKibbon
Metcalfe United Church
(613) 821-1106
Metcalfe, Ont.

Letters

Retired pastor wishes he'd had sabbaticals

"Peter and Marja Are IN" expressed regret that they had not received any mail from pastors on the subject. This is understandable, for pastors who would be daring enough to speak on financial increases or sabbaticals are easily viewed as too this-worldly and lovers of more ease. As a retired pastor this doesn't affect me.

Let me say from the start that Christian Reformed consistories and churches have never looked after the needs of their pastors better than they do today. Most realize the great expectations people have from their pastors, the tremendous stress which often goes with their work, their being on call 24 hours a day, seven days a week and frequently when on vacation, and church members want to make their pastor's lives and workloads as pleasant as possible.

Many larger congregations give their pastor a free Sunday with varying regularity, to give him time to catch up a bit on his many calls and extra reading. Many large churches have two pastors, or a helper for a pastor, which adds to the enjoyment of the ministry, and greater ease. Even so there are always unfinished tasks. Consistories are much more supportive nowadays due to training and education, so that together with the pastor, there is a team ministry approach. And churches realize that their pastors have families and ought to have proper time for them as well. In three large congregations my wife was both mother and father to our children; in my retirement I try to make up somewhat to them for past neglect.

Crucial to personal and family health

Naturally I favour sabbaticals for pastors, especially where it has been deserved. As I look back on my ministry I believe that a sabbatical every seven years or less would have enriched both myself and my congregations. Over a 25-year period I averaged 131 worship services a year, not counting a great number of weddings, speeches, services at nursing homes, homes for unwed mothers, Institutions for Mentally Handicapped, rescue missions, etc. Vacations with my family were generally in the form of camping or time with relatives who lived at a distance. But even so, "burn out" as we now call it, was present from time to time. Furthermore, there was no time for special study. Pastors and doctors, etc., need this refreshing from time to time, which three-month sabbaticals could help to provide.

The cost of filling the pulpit for this period is minimal. There are retired pastors happy to fill in. Thus it is financially no great burden. The profit for pastors and congregations from earned sabbaticals could be most worthwhile.

Rev. James W. Van Weelden
pastor, Emeritus
Grimsby, Ont.

Christian teachers don't need union

I believe Reinder Klein's long-standing involvement with Christian education gives him a legitimate perch from which to share his perspective on Christian schools. He's out of bounds, however, in his article "Reflecting God's Reign" (3) [C.C. Feb. 2] when he suggests that a union, specifically under the CLAC banner, will assist in the nurture of our Christian school teachers.

The 700 plus Christian school teachers are served by the Ontario Christian School Teachers Association (OCSTA). Membership is voluntary and very popular. The OCSTA members serve in schools associated with the Ontario Alliance of Christian Schools (OACS). Membership by school boards in the OACS is also voluntary. Both organizations have their own board of directors and standing committees while each also employs an executive director.

Simply put: OACS serves the schools, OCSTA serves the teachers; together we serve Christian education. Most important at this point is to recognize the co-operation and healthy working relationship that exists between OCSTA and the OACS. As long as this positive working relationship continues to exist — and OCSTA will do its share to that end — we will not be better served by a union.

Yes, indeed, the OCSTA members could use more money, especially the veteran teachers. The OACS board is aware of this need. A five-year plan to improve wages in the Christian schools is being assessed now. Annual salary discussions and working conditions at local school levels are regularly based on the OACS/OCSTA salary schedule, a joint presentation of both organizations to each of its member groups. Pension plan reviews, health program updates, working conditions and a host of related "union" concerns are all attended to through the OACS/OCSTA co-ordinating committee.

In other words, the vehicle for employer/employee communication is in place and is working. We don't need a union under the CLAC banner. I have no idea what friend Klein is suggesting when he asks "what powerful lesson Christian school boards teach by steadfastly resisting the unionization of their staff?" What's in place is working. I figure, "if it ain't broke, don't fix it!"

W.H. (Hank) Hultink
Executive Director, OCSTA
Ancaster, Ont.

Sees greater role for women

I wholeheartedly agree with Ms. Sophie Vandenberg [see letter "The agony and the ecstacy" in C.C. Jan. 19] regarding the roles of men and women. I would like to add a few more thoughts on this issue.

When I publicly professed my faith 21 years ago, my elder was a woman in the Christian Reformed Church in Holland. I could talk more easily to her about my most inner spiritual feelings than I have been able to with most of the male elders of the last 20 years.

One of my former pastors told me years ago that there are in the Bible just as many pro's as there are con's regarding "women in office."

I would like to refer to the following scripture: John 4:1-27, where Jesus talks with a Samaritan woman, especially verse 27. It was not customary in those days for a man to talk to a woman. Women were treated as being very low, and, of course, that is still happening today in the '90s!

I feel it will take a whole generation to change this attitude in society and especially in the Christian Reformed Church.

But I thing women can definitely play a vital part in governing the church, whether as deacon, elder or minister. Women think differently than men and have different feelings. Together with our male counterparts, I'm sure we could serve God's Kingdom and our congregation better in the future, especially in the '90s.

Rita te Grotenhuis
Lynden, Ont.

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SKYLIGHTS/WILLIAM R. RANG

Why the bears killed the boys

"The scriptures have much to say about respect."

I took this rather strange title from the scriptures — Second Kings 2. Elisha the prophet was on his way to Bethel when a group of boys began to yell insults at him. The Bible very simply states these dreadful words: "And two she-bears came out of the woods and tore forty-two of the boys." Terrible! The poor kids!

She-bears become vicious when their young are threatened. But in this story there is no mention of bear cubs. The prophet was the threatened one. Thus it was the Lord who sent the bears.

The reason is obvious. The boys had shown no respect. This angered the Lord. Even today, when we show no respect, we anger the Lord.

We live in days not only of declining morals, but of declining etiquette. Respect is among the virtues lost by humankind. All of us are capable of being rude, unkind, impolite. For those of us who are Dutch, in history our forebears have been infamous for these.

Honour, fear, love

The scriptures have much to say about respect. Sometimes the word "honour" is used to describe it: "Honour your father and your mother." In relationship to the Lord the word "fear" is used. We must "fear" the Lord. And in general, the word "love" is used to denote respect. The dictionary describes respect as "high regard" and "esteem." Respect implies being considerate, polite, showing obedience, demonstrating love.

In our environment, much attention is given to child and wife abuse. Rightly so, even though numerous Christians still have the false notion that these things do not happen among us.

There are other forms of abuse, too. What about what might be called "respect abuse"? Some time ago an adult man and father (not from my town) found it necessary to mouth off to me. When I rebuked him for it, he merely stated, "I am this way."

But what about being a Christian and what about having a Bible that says numerous things about the tongue and about the fruits of the Spirit? Why is it that we can list many incidents of pastor-abuse, teacher-abuse, consistory-abuse and, not to forget, spouse-abuse? Why is it that in all of our schools we have some children who are ill-mannered, rude and without respect? It is because at home they are allowed to show these forms of behaviour? Why is it that a large percentage of them show little respect when they answer with "What?" when called and don't know how to say "Yes, sir" or "No, Ma'm" when answering questions, and so easily respond with just one word, or even less, a "hm-hm"?

If the Christian community is to practise the Lord's request that we be lights on the candlestick, we must let the Spirit change us. Our too-frequent outbursts that show our lack of respect need immediate and forceful attention. The Lord is not pleased with that kind of behaviour.

Remember the bears that killed the boys.

William R. Rang is principal of Dunnville (Ont.) Christian School.

Book honours Calvin, Dordt ex-presidents

GRAND RAPIDS, Mich. — A recently published Calvin College professor's book about effective teaching honours the retired presidents of Calvin and Dordt colleges. Calvin College in Grand Rapids, Mich., is run by the Christian Reformed Church, and Dordt College, in Sioux Center, Iowa, is an independent institution with a largely Christian Reformed constituency.

Peter P. DeBoer, Calvin professor of education and director of continuing education, used a recent sabbatical to sit in the classrooms of outstanding Christian school teachers. He observed and recorded his descriptions of teaching effectiveness in elementary and middle schools in the Grand Rapids Christian School Association.

He titled his book *The Wisdom of Practice: Studies of Teaching in Christian Elementary and Middle Schools* (University Press of America, Inc., 1989). DeBoer dedicated the volume to Bernard J. Haan, retired president of Dordt College and William Spoelhof, who is retired from the presidency of Calvin College.

DeBoer, who has taught at both colleges, described the men to whom he dedicated his book as "Christian educators par excellence, Christian schoolmen to the core, builders of the Kingdom and heroes of faith." The former presidents attended a reception in Calvin's Manor House to help celebrate the book's debut.

Photo: courtesy Calvin College

Author Peter DeBoer (c) celebrates with William Spoelhof (l) and Bernard J. Haan (r).

See Church news on page 19

Jesus film premieres in U.S.S.R.

LOS ANGELES, Calif. (NNI) — *Jesus* the most translated film in the history of motion picture, has officially premiered in the Soviet Union where it was screened in the Georgian capital of Tblisi's prestigious Philharmonic Hall before a capacity audience of some 2,500 in December.

Paul Eshleman, spokesperson for "The Jesus Film Project" of Campus Crusade for Christ, said he hoped the release of the two-hour docudrama would be "an encouragement to the heart, especially for those whose roots are found in the historic Christian faith."

In attendance at the screening were a variety of church, government, and film industry leaders, including U.S. Brigadier General John E. Jackson Jr. of the United States Air Force, who said, "I have spent the major portion of my life preparing for war, while in my heart I have prayed for peace. I traveled to the Soviet Union as a private citizen simply to be an encouragement to those people there who also have found meaning in their life through faith in Jesus."

The film was dubbed into the Georgian language with the help of the Georgian Film Studios. *Jesus* is available in 140 languages and was filmed entirely in the Holy Land by the "Genesis Project" and Campus Crusade for Christ. Originally released in theatres in 250 cities throughout the United States in 1979, it has since been viewed by more than 330 million people in over 160 countries, according to Campus Crusade for Christ sources.

Prairies publisher seeking submissions

C.C. staff

Residents in the Prairies should take note that Coteau Books is seeking submissions of short fiction, prose-poetry and poetry for an anthology to be published in the spring of 1991. The person to contact is Shelley Sopher at Coteau Books, 401-2206 Dewdney Ave., Regina, SK S4R 1H3; phone: (306) 777-0170.

Women In The Workforce

Are they being paid what their jobs are really worth?

With Ontario's new pay equity law, employers must pay women's jobs (like nurses, secretaries, cashiers) as much as men's jobs – if the jobs are of equal value to the employers.

As of January 1, 1990, private employers with more than 500 employees;* and all public employers must post a pay equity notice in their workplace.

For more information, talk to your employer, or write us.

THE PAY EQUITY COMMISSION

Ontario

*Smaller employers post starting January, 1991.

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Ontario THE PAY EQUITY COMMISSION

Church

Marian Van Til, page editor

Canadian church worker missing in Pakistan

Douglas Ens

LOS ANGELES, Calif. (NNI) — A Canadian church worker affiliated with the humanitarian and assistance organization SERVE, last seen in the northern Pakistani city of Peshawar, has been missing since November 1, and investigations launched since then by the Canadian High Commission and Pakistani police have failed to produce any concrete results.

SERVE spokesman Mike Lyth told NNI in an interview that the investigation into John Tarzwell's disappearance has been inadequate thus far. "The authorities don't like to do anything that will rock the boat," Lyth said. "So they tend to bury things and not do too much about them unless there is pressure put on them."

Up until the time of his disappearance, Tarzwell was acting office manager for the SERVE headquarters in Peshawar, where the organization is actively involved in assisting Afghan refugees. Lyth said Tarzwell was scheduled to leave Pakistan only one week prior to his disappearance, and that his pregnant wife and son had already left the country ahead of him. On the evening of November 1, Tarzwell told co-workers that he was going to visit friends, but he never returned.

No ransom?

According to Lyth, there is no evidence Tarzwell was kidnapped for ransom, but he said it is possible that Tarzwell could have alienated one of the factions of the Afghan resistance known as the *mujahadeen*, by assisting one of their alleged enemies.

Two months prior to his disappearance, Tarzwell was involved in assisting the son of an Afghan man who had been killed by a faction of the *mujahadeen*. Lyth said Tarzwell sheltered the boy and later arranged for a visa to emigrate to Australia.

"Whether that has anything to do with it, I don't know," Lyth said. "In the Afghan tradition, the way they look at things is this: 'Anyone who is a friend of my enemy is my enemy as well.' Perhaps he was taken out of revenge. But what has actually happened we just don't know."

Tarzwell was working in Peshawar on loan to SERVE from Operation Mobilization (OM), which has some 100 workers based in Pakistan. According to Canadian OM director David Lundy, none of the other OM workers are in any danger.

Meanwhile, SERVE is calling for a more thorough investigation into Tarzwell's disappearance. Lyth said, "I have asked people around the world to write in to the Pakistan or Canadian embassies, and even to Prime Minister Benazir Bhutto herself, to ask what is happening, [and] to ask for a proper investigation."

Christian Reformed Church produces 'headship' report

GRAND RAPIDS, Mich. (REC) — There is no clear mandate in the scriptural notion of *head* to exclude women from church office, according to a report produced for the Christian Reformed Church in North America (CRCNA).

For almost two decades the CRC has discussed the role of women in church office, with many committees investigating different dimensions of the problem. The CRC's Synod 1984 declared there is a principle of "headship" in the Bible. "Headship," that synod said, means "the man should exercise primary leadership and direction-setting in the home and in the church."

The present committee looked at that principle again and has declared that the Bible does not support the 1984 decision. The committee studied whether the word *head* meant "having authority over" or "source of." It concluded that some case could be made for each, but the weight of the evidence seemed to favour understanding *head* as *source*.

The committee concluded "the overall sweep of Scripture is toward Christ's restoration of the original order of men and women living and working side by side, on a par, mutually supporting and ministering to each other in pursuit of their common task."

The report makes no recommendations about whether the church should open more offices to women. Currently the CRC allows women to hold the office of deacon. However, in response to the report, one classis in Grand Rapids, Mich., will overture synod to suspend for five years its prohibition against ordaining women as elders. For that time, churches that wish may elect women as elders, and classes that wish may allow women to exhort (that is, preach without being ordained as a minister), the classical overture requests. The classis argues that, in view of the ambivalent conclusion of the report, congregations should be free to follow their consciences. Let the experience be evaluated after five years, the overture urged.

Food bank Sunday initiated by Kentville church

C.C. staff

KENTVILLE, N.S. — Children at the Kentville Christian Reformed Church now have a firsthand opportunity to give food to poor people. At the suggestion of their deacons, the 64-family congregation has instituted a Food Bank Sunday for the last Sunday of every month. When the offering is brought up front by the deacons, children come up with their own gifts for the Fundy Interchurch Food Bank at New Minas.

Children and their parents did not forget to bring food items on January 28, the first time this special event was held. To the delight of those who organized this, a crowd of youngsters followed the deacons to the front of the sanctuary, each carrying a loaf of bread, can of soup, box of detergent, bag of sugar, and other items. The bushel box provided for the gifts quickly overflowed, and deacons set shopping bags in front of the pulpit. In all, $91.60 worth of food was collected, along with $20 in cash.

The Kentville church gave four reasons for its initiative: to collect food for the food bank; to make children and their parents more aware that poverty does exist in the area; to teach the practical implications of what it means to "do justice, love mercy, and walk humbly before the Lord"; and to allow children a more active part in the service, in a way that benefits not only themselves.

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Carl Sagan urges clergy to save globe

MOSCOW, U.S.S.R. (EP) — Carl Sagan, director of the Laboratory for Planetary Studies at Cornell University, urged religion and science to join hands in preserving the global environment. Sagan's appeal came in Moscow, on the first day of a conference on the environment and economic development. The conference is sponsored by the Global Forum of Spiritual and Parliamentary Leaders on Human Survival.

"Efforts to safeguard and cherish the environment need to be infused with a vision of the sacred," said Sagan, a well-known astronomer.

Sagan, whose promotion of evolution has made him a target of Christian creationist groups, admitted, "I am personally skeptical about many aspects of revealed religion. But I am sure of the awe and reverence that the meticulously balanced nature of the global environment elicits in me."

About 100 religious leaders signed a statement welcoming Sagan's appeal as a "unique moment and opportunity in the relationship of science and religion." The statement noted environmental dangers such as global warming, ozone depletion, the extinction of plant and animal species, destruction of rain forests, and the threat of nuclear war. "Problems of such magnitude and solutions demanding so broad a perspective, must be recognized at the outset as having a religious as well as a scientific dimension," the statement concluded.

Calvinist Contact Fax number is (416) 682-8313

For quick, accurate communication

Subliminal messages not dangerous

TOLEDO, Ohio (EP) — All that concern over subliminal messages in rock music may be misguided, if two researchers studying behaviour-altering audio tapes are right. Timothy Moore, in the department of psychology of Toronto's York University, and Michael Walker, an audiologist with the Toledo Clinic, say that despite the popularity of subliminal audio cassettes which claim to help users lose weight, stop smoking, and change other behaviours, there is no evidence that such subliminal messages have any effect. The brain does not detect a weak stimulus, such as subliminal speech, when simultaneously presented with a strong stimulus such as music, Walker says.

Courier

THE KING'S COLLEGE NEWSLETTER

Vol. 16, No. 1 Winter 1990

King's Celebrates First Decade

DeWaal Takes "A Christian Look Back Into the Future"

How can The King's College make a difference in the modern world as an institution of Christian university education?

This was one question that Dr. Sidney DeWaal, first president of The King's College, addressed as keynote speaker at the College's 10th anniversary program on Saturday, Oct. 28, 1989.

A capacity crowd of administration, faculty, students and supporters filled St. James United Church to participate in the evening celebration and hear DeWaal reflect on A Christian Look Back into the Future.

In a moving address punctuated by expressive physical gestures, DeWaal, now dean of Gordon Conwell Theological Seminary in Boston, Mass., said that it would have been very easy to be nostalgic.

"I spent 14 years of my life in Edmonton. The decade of my forties. The strongest years of my life. Unlimited energy. A smile and a tear come to my face."

Instead DeWaal chose to take a look back based on what the Lord has done for the College. As human beings we make mistakes, but because we are forgiven in Jesus Christ, we are free to further grow and provide more effective service. It is Christ who gives the ultimate meaning to our labors as a Christian college.

"So often our power and zeal are misdirected until we have a head-on collision with Jesus Christ."

DeWaal went on to say that the College will face difficulties that are similar to those faced by the Christian church today. One of the greatest of these difficulties is facing the effects of the age of modernity which characterizes the final years of the 20th century.

"Modernity is the greatest single opportunity and the greatest single threat that is faced by the Christian church and community."

continued on page 2

In this unique double exposure, Dr. Sidney DeWaal addresses 10th anniversary celebrants.

Mission Statement of The King's College

The mission of The King's College is to provide students with a university education in the arts, sciences, and selected professional areas from a Biblical perspective, as summarized in the College's Statement of Faith. The College strives to be an academic community which integrates the Christian faith with teaching, learning, research, and college life, in an environment characterized by academic excellence and a personal approach to students.

The following goals are central to this mission:

- Students will gain a deeper understanding of God's creation, equipping them for lives of service.
- Students will mature and grow as Christians in all aspects of their lives.
- The College will contribute to the advancement of knowledge through a commitment to excellence in teaching and scholarly research.
- The College will be of service to the Christian community.

College Adopts New Mission Statement

At its semi-annual meeting held on Oct. 28, 1989, the Board of Governors officially approved a new Mission Statement for The King's College. This action concluded a two-year process of reflection on the College's task involving all sectors of the College community.

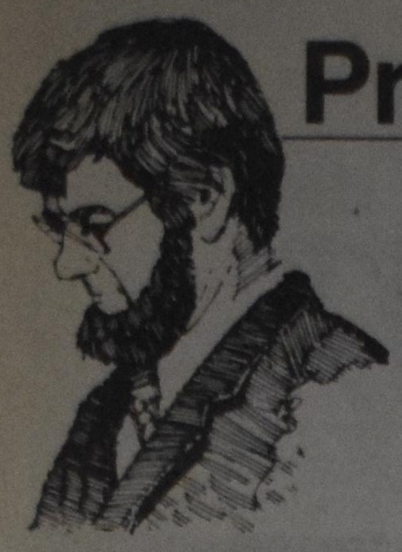
The adoption of the new Mission Statement does not so much mark a change in the way the College sees its task, but as an opportunity for the College to focus on what it judges to be the essential elements of that task. When asked what he considers to be the significance of the new statement, President Van Andel pointed out that an effective Mission Statement will allow all members of the community to identify with it and to see how their work contributes to the institutional mission.

"The statement will serve us in years to come to develop policies for the accomplishment of stated institutional goals," Van Andel said.

In developing the statement, a number of versions were considered, and the adopted version was endorsed by all segments of the College community, including students, faculty and administrative staff, Senate and the Board of Governors. The final formulation was the result of a widely distributed questionnaire which identified what tasks and goals were deemed to be essential elements of the College's Mission.

inside...

- ***President's Message***
- ***Facing New Challenges***
- ***Courses and Bricks***
- ***King's View '90***



President's Message: Unfolding the Mission Statement

The College has a new Mission Statement. It is reproduced on the first page of this *Courier*, and you will probably see it spelled out in many of the College's publications in years to come. It is an important document, carefully drafted, and intended to help us focus on our task.

Mission statements have to be precise and concise at the same time. As a result each sentence is important, and can only summarize different aspects of the College's identity and task. Hence it may be useful to look at the six sentences in our statement in some detail to underline and explain the important elements in them.

The statement is divided into two sections. The first section, which comprises the two opening sentences, describes the College's identity (who we are and how we operate). The second section lists four institutional goals.

Identity

There are a number of important elements in the first two sentences which identify the College. Let's look at them in turn:

university education: This indicates the type and level of education provided at the College. It immediately identifies us with universities, and not with (community) colleges as our name might imply.

arts, sciences, and selected professional areas: This further specifies the scope of university education which we provide, and clearly distinguishes us from seminaries or Bible colleges. It is meant to convey that we provide education in the "liberal arts", that is, the humanities (such as philosophy, theology, history, languages, fine arts), the social sciences (such as psychology, sociology, economics, political science), the natural sciences (such as biology, chemistry, physics, mathematics, computer science, physical education) and selected professional areas (such as education, business).

This element together with the previous one has important consequences for curriculum development. Notably it precludes the development of vocational programs, and preserves our current strategy to develop the areas mentioned in parallel.

Biblical perspective, as summarized by the Statement of Faith: This element gives the College its distinct Christian character. It recognizes the authority of the Scriptures for our work, and the reference to our Statement of Faith further specifies how we believe the Bible provides a framework for education and scholarly work. This element gives us confessional identity without identifying us with a particular denomination; the Statement of Faith is a confession with relevance for education which transcends denominational boundaries. Thus this element preserves our trans-denominational character, but not without stating what we believe. Assent to our Statement of Faith will continue to be a condition of employment at the College.

academic community which integrates the Christian faith with teaching, learning, research, and College life: This is a crucial element which further shapes the College's identity in conjunction with the earlier confessional statement. It distinguishes us from some other Christian colleges and underscores the "reformational" character of King's. It represents a world and life view strongly developed in the Reformed tradition, namely that Christ is Lord over all areas of life and that our Christian faith is relevant in all that we do. This element will animate our curriculum development, faculty appointments, scholarly work, student life, and administrative strategies.

academic excellence and a personal approach to students: This element addresses the quality of education that we wish to provide. The College is committed to excellence in its admission standards, in qualifications of faculty, and general curricular strategies. We wish to treat students as individuals, and take an active interest in their development on an individual basis. This implies relatively small classes, an active student advising program, and adequate student services.

Goals

The second section of the Mission Statement describes institutional goals. There are four of them, and their accomplishment must be seen in terms of the statements of how we operate given in the first section. The goals, in summary are:

- equip students for service
- help students mature and grow
- advance knowledge
- serve the community

equip students for service: This first goal focuses on the **outcome** of our academic work with students. Their studies will result in a deeper understanding of God's creation, in all its many aspects, not as an end in itself, but to be better equipped for service. Both the theoretical and applied aspects of knowledge are therefore important, and the word **service** is intentionally chosen. (Romans 12: 1-8)

help students mature and grow: This second goal underscores that the College's task is not only in the intellectual development of students, but that we also have a task to foster the growth of students in **all** areas of their lives. This implies institutional policies which allow students to develop spiritually, emotionally, socially, and physically as well as intellectually. This commits the College to a whole range of student services, as well as an active athletics program. It also commits us to living and working together as a vital Christian community, and to expect spiritual growth in our students as a consequence.

advance knowledge: Whereas the first and second goals relate to what we wish to accomplish in the lives of students, the third and fourth represent accomplishments which will benefit the community. The third focuses on the advancement of knowledge through teaching and research. It relates to the fact that as an educational institution we do not only pass on knowledge to students, but actively contribute to understanding our world. An important role in this area is played by faculty in the research they are required to undertake as part of their job. But also in teaching, faculty will encourage students to be active in the quest for knowledge and create in them a desire to search out the truth. This goal must of course be seen in terms of the first section, namely the advancement of knowledge by the light of God's Word, and in keeping with an integrally Christian perspective on the world.

serve the community This goal relates specifically to service **as institution**. Of course our primary service to the community is through the students we educate, and this type of service is expressed in the first goal. Institutional service to the community implies sharing with the community resources entrusted to the College. This includes extension lectures, performances in the arts, sharing our library resources, and contributions to the Christian press by our faculty. It implies institutional policies which will prevent the College from being an ivory tower, but rather a community resource which will also enrich the lives of those who cannot attend its classes.

With the College embarking upon a major project in campus development, it is appropriate that we now have a mission statement which spells out the College's institutional goals. Clearly, our plans for a new campus must be such that the College can fulfill its stated task. Presently, there are a number of aspects of this task that are difficult to fully realize with our current facilities. This gives us all the more reason to work hard at making our new campus a reality.

This formulation of the College's Mission does not represent a break with the original vision of the College. I believe all essential elements of that vision are incorporated in the statement. At the same time, our new mission statement gives clear focus to those elements, and will help us stay on course as we grow as a College. Please pray that the College will continue to fulfill this mission in the lives of students and as a significant blessing to our community ■

Henk Van Andel

DeWaal

continued

As an example he said that students can experience the wonders of modern technology by accessing more and more information through the use of computers. Technology can be a threat, however, when it tempts them to think it can work better than God.

Modern society is characterized by a state of normlessness. Ours is a society without behavior patterns to which to conform or rules to live by. Modernity has made modern society weightless.

"As the world becomes more complex, as the people in order to make a living have to become specialists, as God is crowded out further away from being in the center of the community, modern society has created a world without windows."

Traditional institutions, including Christian higher education, have been displaced from the center of modern society and relegated to the margins. The mandate of The King's College is to return the glory of Jesus Christ to the center of gravity, Jesus Christ who gives modern society weight and meaning.

"There is increasing evidence that it will be the laity, not the professional clergy who will lay this weight of glory on the world. Christian higher education will become increasingly important to train weighty leadership that will fill an empty world."

DeWaal challenged the men and women of The King's College to demonstrate leadership by bringing the uniqueness of Christ to the world of modernity in Edmonton and beyond.

He said that this is how we as Christians can look back into the future ■

Nancy Olthuis
Communication Coordinator

Courses and Bricks: Program Development and a New Campus

The College's effort to build a new permanent home in the next few years is not just a delusion of grandeur. It is directly related with our long-term commitment to academic quality. A full undergraduate education today takes four years to achieve, a standard that has been established for many years. What we do, we do well, but King's has the goal of offering four-year programs as soon as possible to enhance the quality of our program.

If you are familiar with our present campus, you know that it could not accommodate additional programs and students. Offering four-year programs means expanding faculty to provide an acceptable range of course offerings. Just to add a half-dozen four-year majors to our curriculum means adding at least a half-dozen faculty members. Over a hundred new students would be needed to fill their classes.

A new campus would help us attract the students that would make four-year programs possible.

We are also working hard at putting a Bachelor of Education program in place. Eventually, we would even like to have a more complete business program. To develop both, we must make plans for space and facilities.

A new campus would provide the quality of facilities that four-year programs require. Students who come to a four-year college expect a full range of facilities, and well they should. In addition to adequate labs and classrooms, and a library with plenty of study space and room for expansion, such a college must have good performance facilities, good sports facilities, a commercial cafeteria, and so on. One of the few things that prospective students can evaluate about a college is the completeness, appearance, and quality of its campus, and we want prospective Christian students to get the right first impression. We also want them to find the College a pleasant place to spend three or four years of their lives and thus to be satisfied with our campus after they come.

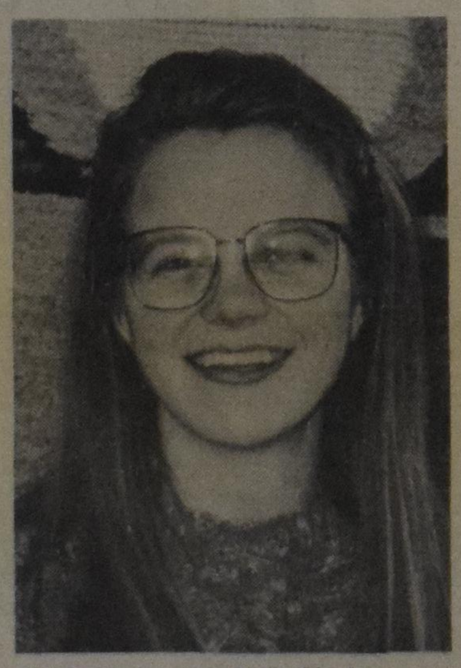
A student's college experience is a combination of a lot of things, from spiritual atmosphere to quality of instruction to opportunities for service to friendship to physical setting. We want to be sure that our physical campus, though modest, makes a positive contribution to a student's overall experience and integrates well with our Christian commitment and institutional mission ■

Dr. S. Keith Ward
Vice-President (Academic)

Inner City Touches Psych Student

Equipping students for service is a primary goal of The King's College — knowledge is not an end in itself. Dr. Marvin McDonald's social psychology class is experiencing this first-hand as they go beyond the application of theory to community involvement.

In the following article, third-year-student Nelly Sinclair tells of her inner city experience as part of this class project.



Third-year student Nelly Sinclair

I am handing out emergency food hampers at the Bissel Center, an inner city social service agency of the United Church. The King's College is located only a few short blocks away but despite this physical proximity, the atmosphere is very different. Students are easily distinguished as they are clean, neatly — no, fashionably dressed, carrying books and papers and walking with purpose and direction.

Can I leave the one world to enter the other ...?

As I left the college building I was immediately bomb-blasted by the busyness of the city: cars, exhaust, noise, people, dirt, and litter. It's no wonder that the whole city seems to pass through these few downtown streets. The IGA, the Italian Bakery, the Vietnamese specialty shops, the Polish store are all a part of the experience.

As I turned onto a sidestreet, a quieter and more peaceful face of the downtown core was unveiled. I was nevertheless left with an ominous feeling as I marched purposely past the grey houses, with their cracked walls and windows. Here live the poor, and I am rich. Even the houses condemn me.

I had chosen to volunteer at the Bissell Center in the belief that in handing out food to the low and forgotten, I would slowly build bridges to these people ... in a safe and protected environment. Disappointingly, not much communication occurred. I smiled as much as I thought I could without losing any dignity, and I did receive a few half-smiles in return — and one outrageous fantastic tale; fantastic as in crazy. This was not leading to the kind of understanding I was trying to gain.

As I left the center, I was relieved to leave the gloom and doom behind me. A nice cup of tea, maybe with some Christmas chocolate, would probably do some real good. It was a real strain to reach out to these people. The guilt I felt from these trips was best forgotten.

"Nice gloves you got there", I heard a heavily accented voice say. "Nice weather, too."

I turned around. It was an older gentleman.

"Yeah, it is," I replied.

"Where'd you get those nice gloves", he asked me.

"I got them somewhere in Winnipeg," I replied. "They were a gift."

"They look really warm."

Silence.

"Uh, where are you from?", I asked, picking up on his accent.

"Greece," he said with a big smile.

Apparently, I couldn't have asked a better question.

"But I been here 20 years, don't got no education."

He looked a little embarrassed and I felt horrid. Could he tell I was a college student? I then told him my parents had immigrated about 20 years ago, too. I hoped he wouldn't be insulted by my seeming superiority.

He smiled again. "Here's where I go," he said.

Life has no easy explanations. Unfortunately, neither does Social Psych ... and neither do I. I have been forgiven for my wealth, though I still own all of it and I still feel the guilt. God, in His infinite wisdom, is teaching me the meaning of His unconditional love and His forgiveness through my experiences in the inner city. I have only Him and a certain Grecian man to thank ■

Facing New Challenges: Campus Planning Begins

The King's College is engaged in planning which will result, the Lord willing, in a new PERMANENT CAMPUS by 1993. The planning is underway in two areas — the physical site development, and the financing plan.

Physical Site Development

A *Neighbourhood Structure Plan*, approved by all immediate landholders, is nearing completion. The next step includes subdivision and zoning. The Board Executive has authorized an infrastructure of committees to deal with the varied aspects of campus development, such as developing a master plan, Phase I design and selecting and working with planning consultants and architects.

The Financing Plan

Phase I development (assuming a 500-600 student campus and housing for 200 students) is expected to cost approximately $13 million. Direct government funding is not available for this project. The Board of Governors and The King's College Foundation have launched the FACING NEW CHALLENGES campaign for $6.5 million, and intend to finance the remaining portion of the project by borrowing. At the same time, normal operating expenditures in our present rented facility are expected to approach $10.35 million during the next four years. About 90% of this amount will come from tuition fees, government funding, and quota support from churches. The remaining 10% ($1 million) will be included in the fundraising campaign ■

TABLE 1 illustrates the funding requirements and financing plan for four years to June 1993.

FACING NEW CHALLENGES
($ thousands)

	College Operations	Permanent Campus Project
4-year funding requirements	$10,350	$13,000
FINANCING PLAN		
Tuition Fees	$ 3,900	—
Government Funding	4,000	—
Quota Support from Churches	1,450	—
RRSP Investments (1)	—	**$ 5,500**
Private Loans (2)	—	**1,000**
Gifts and Pledges (3)	**1,000**	**6,500**
	$10,350	**$13,000**

1. RRSP Investments - The financing plan calls for a REGISTERED RETIREMENT SAVINGS PLAN to receive tax-sheltered contributions totalling $5.5 million. These contributions will be invested in the permanent campus mortgage. The plan will be registered with Revenue Canada and supervised by a trust company. The plan is scheduled to be fully operational by early fall, at which time contributions will be solicited.
2. Private Loans - The financing plan also solicits $1 million in private loans. Individuals who are able to lend money, particularly at low interest rates will be encouraged to invest in the permanent campus project.
3. Gifts & Pledges - The financing plan appeals for $7.5 million in donations. Of this amount, $6.5 million is needed for the permanent campus project, and $1 million will be used over the next four years to "top-up" the operating budget. The College has launched the multi-year FACING NEW CHALLENGES campaign to ask for these donations. It is a real encouragement that ONE MILLION DOLLARS HAS ALREADY BEEN RECEIVED IN ADVANCE GIFTS AND PLEDGES DURING 1989. The campaign begins in earnest with the Spring Drive. Volunteer canvassers will be personally approaching supporters in Western Canada again this spring. They will present you with this request: "Will you please consider a 3-year pledge to the FACING NEW CHALLENGES campaign?"

John Rhebergen
Vice President, Administration

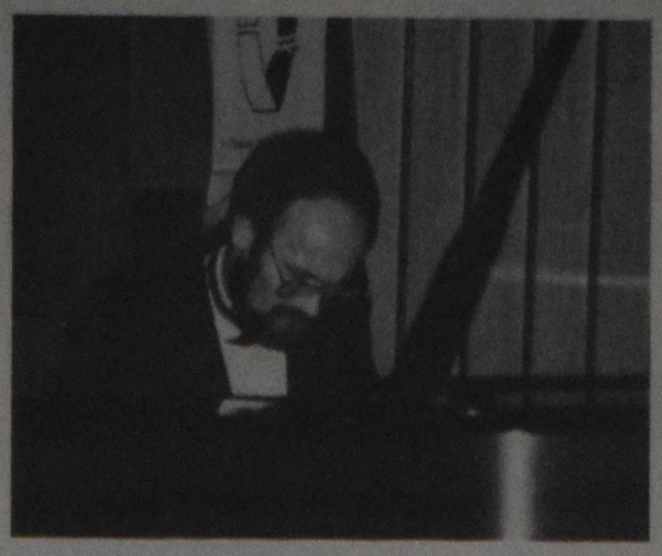
MUSIC AT KING'S: Joachim Segger in Concert

The grand piano sits center stage, waiting for its key-master. Microphones are suspended in mid-air, anticipating the sounds of the evening.

The place is Convocation Hall on the University of Alberta campus and it was the scene of Joachim Segger's chamber music concert on January 18, 1990. He presented pieces by Hayden *(Trio in B-flat Major (Hob. 15, #20)*, and the popular but not-often-performed *Trout Quintet* by Schubert. In addition to the instrumental pieces, he accompanied soprano Kuniko Furuhata in several art song selections including works from *Des Knaben Wunderhorn*. A four-piece string ensemble featuring Steve Bryant of the Edmonton Symphony added to the depth of the performance.

Mr. Segger is on a study leave from his position on the music faculty at The King's College, working toward his D.Mus. at the University of Alberta. This concert was presented in partial fulfillment of degree requirements and was taped by CBC to be broadcast on February 11 on "Alberta in Concert".

Mr. Segger already holds a B.Mus., M.Mus. and Performer's Certificate from the Eastman School of Music in Rochester, N.Y. In 1985 he was a quarter-finalist at the International Bach Competition in Toronto and has participated in many previous broadcasts with CBC and CFRN ■



Joachim Segger was featured at King's 10th anniversary service

EMPLOYMENT OPPORTUNITY

The King's College, a Christian liberal arts college, has an immediate opening for a

DIRECTOR OF DEVELOPMENT

Reporting to the Vice-President Administration, the Director will head the fundraising, promotion and communications functions and provide leadership to the competent staff in these departments.

The successful applicant will assent to the College's Statement of Faith. Please submit your resume and three references in confidence to:

John Rhebergen
Vice-President Administration
The King's College
10766 - 97 Street
Edmonton, AB T5H 2M1
(403) 428-0727

SCHEDULE OF EVENTS

Performing Arts

Choir Tour -
February 17-21, 1990
February 17 - Saskatoon
February 18 - Regina
February 19-20 - Winnipeg
February 21 - Brandon

Student Recital
March 28, 1990

Solo Recitals

April 4, 1990
Charles Stolte (Saxophone)
Melinda Van Hove (Soprano)

April 6, 1990
Debbie Blank (Soprano)
Jacqueline Yurkiw (Soprano)

The above concerts will take place at
Central United Church
11112 - 109 Avenue, Edmonton
Admission Free

Spring Concert

The King's College Choir
March 24, 1990
St. John Anglican Church
11111 - 57 Avenue
Edmonton

Drama

March 15, 16, 17, 1990

"The Broken Globe" &
"Riders to the Sea"

The King's College
Gymnasium Stage

College Events

March 1-3, 1990
King's View '90
Open House

April 28, 1990
Convocation

Extension Lectures

Alberta

Neerlandia
January 30, 1990
Dr. Sid Greidanus, Professor of Theology
"Paul in Greece"

March 6, 1990
Dr. Hank Bestman,
Assistant Professor of Biology
"Biology through the Eyes of Faith"

February 23, 1990
Lethbridge
Dr. Marvin McDonald
Assistant Professor of Psychology
"Conflict in Congregations"

British Columbia

Dr. Henry Schuurman,
Assistant Professor of Philosophy
"Wishing on a Star"
The New Age Religion Phenomena

February 16, 1990
Duncan,
First Christian Reformed Church

February 17, 1990
Abbotsford,
First Christian Reformed Church

Dr. Vaden House,
Assistant Professor of Philosophy
"In the Presence of Burning Children"
- The Biblical Concept of Suffering

February 19, 1990
Prince George
Christian Reformed Church

February 20, 1990
Smithers
Christian Reformed Church

February 21, 1990
Houston
Christian Reformed Church

King's View
'90
... a closer look
King's View '90 , the annual open house at The King's College, is almost here! It is an opportunity for students to visit and see for themselves what The King's College is all about.
King's View '90 will take place on our campus from March 1 through 2. Visiting students will have the opportunity to attend lectures, enjoy the many social events, worship at our special chapel on Friday, watch the men's ice hockey team in a playoff game, challenge the staff and faculty in a Friday afternoon volleyball game, ask questions about specific programs or meet with our admission counsellors.
King's View promises to be an exciting time for all who attend!
March 1-2, 1990

THE KING'S COLLEGE
A Christian Liberal Arts College

☐ I have a friend who might be interested in The King's College.

My Name: _____

My Friend's Name _____

Address _____

City _____ Prov. _____ Postal Code _____

High School _____

Year of H.S. Graduation _____

Denominational Affiliation _____

Church Name _____

Courier
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Winter 1990
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The King's College is a Christian liberal arts college offering university-level education.

A Presbyterian Comments

Will a new structure revitalize the Presbyterian Church?

Robert J. Bernhardt

R.J. Bernhardt

There is a plan afoot that could radically change the structures of the Presbyterian Church in Canada. Arising out of a resolution adopted by the 1989 General Assembly, the church is now considering draft edition of a document entitled "A Proposal Re: The Courts and Agencies of the Presbyterian Church in Canada."

Proposals for structural revisions have arisen in many denominations in the past decade. Indeed, the Presbyterian Church in Canada has itself already undergone significant transformation. However, some perceive that further change is still required. Will the current proposal fill the need?

The draft proposal recommends changes on two levels: national administrative structures and regional levels (synods and presbyteries).

At the national level it is proposed that the present compliment of 15 national boards and standing committees be encompassed under two major agencies designated "Programme Services" and "Administrative Services." Each of these agencies would have eight key staff people to co-ordinate or oversee designated areas of concern.

Will it work?

A task force has determined that "no activity should be done at the national level if it can be undertaken more effectively by a lower court or by the congregation." Under the proposal, the eight regional synods would be assigned certain roles or responsibilities (in 11 specific areas) that "have been or are being carried on at the general assembly level." To carry these out at the synod level it is proposed that each regional synod have a staff of three people.

One of the recognized challenges to these proposals is that at present the synods and presbyteries across the country are very diverse in size — both geographically and in the numbers of congregations within them. The realities of Canadian geography and of the distribution of Presbyterians in this generation could make things difficult.

The plan, however, suggests that Presbytery boundaries be re-aligned so that ideally no presbytery will include less than 15 congregations or more than 30. Present synod boundaries would also be redrawn to make them more balanced in size. There are now about 1,000 congregations across the country, so each of the eight synods should include over 100 congregations. The distribution of the Presbyterian population, however, is such that even with the proposed redrawing of synod boundaries two of the proposed synods would include less than 70 congregations.

The task force has an agenda of haste. In the six months since its appointment it has prepared these proposals for reorganization. Presbyteries are only being given until March 15th to submit their initial reactions. Interestingly, the synods, which the proposals intend to reactivate, will not, on that timetable, even have an opportunity for input.

Don't push

It is not realistic to expect that these proposals could be implemented without extensive planning and negotiation. However, it may represent bad psychology to give the church even the impression of being pushed in such basic matters.

A variety of questions will no doubt arise. It is hard to see exactly where the financial savings that are spoken of are to be realized. While some national roles are being delegated to synods, the reality is that synods are sometimes seen by congregations to be even more distant than is the general assembly.

As the task force concedes, administrative structures, in themselves, will not answer the fundamental need of the church for revitalization. They may help create a better climate for the church's mission, but other problems need to be addressed. It will be interesting to observe how the Presbyterian constituency in Canada will respond to these proposals in the coming year.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

ELCA congregations ordain homosexual clergy; leadership begins disciplinary proceedings

SAN FRANCISCO, Calif. (EP) — A storm of controversy over ordination of homosexuals is brewing in the Evangelical Lutheran Church in America (ELCA).

Despite an ELCA policy which precludes practising homosexuals from ordination in that church body, and despite the church's constitutional requirement that pastoral calls can go only to those approved by the church, two San Francisco ELCA congregations have called practising homosexuals to serve as pastors.

St. Francis Lutheran Church of San Francisco issued a call to Ruth Frost and Phyllis Zillhart, a lesbian couple, both graduates of Luther Northwestern Seminary in St. Paul, Minesota. The two women are to serve as part of a pastoral team leading Lutheran Lesbian and Gay Ministry (LLGM), a San Francisco area outreach to the gay and lesbian community.

First United Lutheran Church has called Jeff Johnson, a graduate Pacific Lutheran Seminary in Berkeley who has been working for LLGM. Johnson was certified for ordination just before the 1988 merger of three Lutheran denominations which created the ELCA. The merged church requires a pledge of celibacy from homosexuals who serve in pastoral positions. Johnson would not make that pledge, and his certification was withdrawn.

The three were ordained on Saturday, Jan. 20, at St. Paulus Lutheran Church in San Francisco. About 40 Lutheran ministers conducted the ordination rites, as the synod's bishop would not take part. The Rev. Carter Heyward, a lesbian who is professor at the Episcopal Divinity School in Cambridge, Mass., delivered the sermon.

Undermines unity

The actions of these congregations "undermine the unity of the Evangelical Lutheran Church in America," said ELCA Bishop Herbert W. Chilstrom.

"Because of this disregard for the agreements that govern us as a church, the Sierra Pacific Synod of the Evangelical Lutheran Church in America is obliged to initiate disciplinary procedures against these congregations," he said.

Childstrom noted, "The issue of homosexuality is one where there is genuine difference of opinion in the ELCA .... It is our hope that rather than be divided, we will give more careful thought and study to this question."

The Rev. Joseph M. Wagner, executive director of the ELCA Division for Ministry, said the action by the two San Francisco congregations "brings sorrow" to the ELCA and "begins an unnecessary chain of events which will be painful to all concerned."

Those who support the congregations' actions "claim that justice for homosexual persons is the primary issue," noted Wagner. "We do not agree. The church champions the civil rights of all persons, but ordination is not a civil right; it is a privilege granted by the church to those who meet its established standards."

The Sierra Pacific Synod Council has voted to support its bishop in bringing charges of "wilfully disregarding and violating the criterion for recognition as congregations" against the two congregations.

"Although as council members we hold differing convictions with regard to the present ELCA guidelines on this matter, and although we do not know what directions the ELCA may take in the future, we are bound to act as the existing constitution prescribes," it said.

Bishop Miller observes that while some have come to the conclusion that "homosexuality is part of the rainbow variety of God's creation, the ELCA has not."

Dissident black priest leaves to start own church

WASHINGTON, D.C. (EP) — The Rev. George Stallings, a dissident black priest who has accused the Roman Catholic Church of racism and of failing to meet the needs of blacks, has formally left the Catholic Church to form his own separate denomination.

In a speech to students at DePaul University, and again in an appearance on television's "Donahue," Stallings announced that he was creating the African-American Catholic Congregation. "As of today the African-American Catholic Congregation is going independent and will no longer be under Rome," he said. Stallings said that his independent church will permit abortion, birth control, divorce, and ordination of women and married men.

The Roman Catholic Archdiocese of Washington said that in declaring independence from Rome, Stallings had automatically excommunicated himself from the church, and said that Catholics who join his congregation should also consider themselves excommunicated.

On a practical level, the excommunication will have little effect. Stallings was already under suspension by the church for holding unauthorized services in "temples" of his new congregation. Stallings said he does not fear excommunication because "no church, no Pope, no power can separate anyone from God."

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Features

Hesther Luinstra

"Have Thine own Way, Lord, Have Thine own way! Thou art the Potter, I am the clay...." These were the words that went through my mind as Dr. Lo, a neurologist at Chedoke-McMaster Medical Centre, explained the CATscan results to us on July 11, 1989. With all my willpower I tried to maintain my balance and focus on what Dr. Lo had to say: "This is a brain tumor, a giant cerebellar meningioma with mild hydrocephalus. A tumor of the meningeal membranes covering the brain. Meningiomas often grow slowly, causing weakening of the bones and pressure on the brain tissue. You should be operated on, as soon as possible. This is life threatening."

You must.... We must operate.... I felt dizzy. I grabbed hold of my daughter-in-law who was with me. Dr. Lo looked at me. "Do you have any questions? Let me call and make an appointment. You'll get the best surgeon available," he said, as he gave me a reassuring pat on the back. It frightened me.

There was no talking as we left the doctor's office. Our feelings were enough. How do you deal with news like that — with denial, disbelief? This was a tragedy happening in our family. God, why? why us? why me? Many whys, but no answers.

Somehow, I knew it would finally come to this. For many years I had suffered headaches that had been diagnosed as tension headaches. The pain was at times just a light, dull throbbing. At other times it was very severe. Gradually I began to experience neck pain, spasms, numbness and muscle weakness in addition to those headaches. But usually another pill, sometimes a double dose, at times increased with codeine, provided enough relief.

I was always trying to put up a big front, not wanting to let others know that the pain was that bad. I could have cried. I could have screamed, and sometimes, in the stillness of the night, when only God would understand, I did. He gave me peace, his incomprehensible peace. I learned to know God in the stillness of the night. He was there for me.

It was July 13. My daughter and daughter-in-law were with me in the office of Dr. DeVilliers, a neurosurgeon in downtown Hamilton. The doctor examined me and looked at the CATscan results. "It's big! Yes, we should operate soon. But let me explain the risks involved in this kind of surgery. There could be brain damage, mental confusion, paralysis, severe blood loss, stroke...."

All I could say was "I am scared." Dr. DeVilliers replied, "That's understandable. Let me make an appointment for your surgery, which will be a 6-7 hour operation. I will give you a prescription for medications, which you should take while you are at home this week. Also, I advise you to get your affairs in order."

That said it all!

Seated downtown in a nearby restaurant we tried to put things into perspective. My eldest daughter took charge. "Mom, first you and I are going to Chedoke Hospital. We'll have to tell your head nurse that you won't be back for a while." I had been employed at Chedoke-McMaster Hospital for the past 10 years, working as a registered nursing assistant at Chedoke Continuing Care Centre.

Mrs. Maynard, my head nurse, took the news as if she already knew. She was very understanding and arranged with the staffing office for the sick-time off. It was easily arranged. I had not wanted to stop working yet, but now, someone else was making the decisions. It was as if I were not in charge of my own life anymore. My life was like a roller coaster going down-hill very fast and I could not put the brakes on!

Amazing grace

My week at home was incredible, like someone had prearranged it all. Yes, God takes care of everything — the visits from friends and relatives and the violin music played by the young daughter of a co-worker. Was this a foretaste of heaven? I wondered and cried, thankful to the little girl who played magnificently my favourite hymns, "What a Friend We Have in Jesus" and "Amazing Grace." However, by the end of that week, I could barely walk due to a severe lack of balance.

Sunday came all too quickly. A last glance at my home as we left for the hospital brought a flood of tears. I will never see this house again, I thought. My daughters tried to tell me, "Think positive!" But they had a hard time convincing me and themselves!

I was admitted to Neurology Ward 7 at Hamilton General Hospital on July 23. Of course, sleep did not come easily on that Sunday night. Around midnight, I made myself a cup of tea in the ward kitchenette and sat down alone in the cheery lounge. I tried to write a few notes, starting a diary, to settle my thoughts which were going a mile a minute!

While there, I knew I was not alone. It was like someone embraced me. God was there! An overwhelming feeling, the warmth of his embrace and his presence. I stood in awe of God of his power and holiness. I experienced a great peace. I felt relaxed, convinced that, surely, God would perform a miracle.

On Monday morning, after having explained to my family my experience of the night before, we all knew and believed God would take care of me. The surgery was very successful and my recovery was remarkable. No pain medication or antibiotics were necessary. My co-ordination was good and I experienced no mental confusion. And thank God, the tumor was benign!

The prognosis looked good. Dr. DeVilliers was satisfied with my progress. On August 4, 11 days after my surgery, I desperately wanted to go home, almost pleading with my doctor. After asking about home care and having physiotherapy check my walking once more, he allowed me to go home. I was impressed with the facilities and the caring attitude extended to me by all hospital staff members, but I was happy and thankful to be able to go home. It did not take long for me to pack my bags!

Facing the future

The insight I received during my ordeal enables me to face the future with hope. I have a new awareness of God's constant love and care, that is available to me and all of us. May we all put our trust in God for his wisdom and love through life's difficult times. Our heavenly Father doesn't shelter us from the winds of adversity, he uses them to strengthen our faith and gives us his grace.

Many prayers were answered. And I am thankful for the intercessory prayers said for me by friends and relatives.

I would like to encourage all of you to keep on praying for the needs of others, the Church, the world in turmoil and about any large or small concerns in your life. Remember, nothing is impossible with God! Pray, God is listening. He hears and answers prayer!

I know not by what methods rare,
But this I know — God answers prayer.
I know not if the blessing sought
Will come in just the guise I thought;
I leave my prayers to him alone,
Whose will is wiser than my own.

Hesther Luinstra lives in Ancaster, Ont.

A passionate book on the crisis in Central America

James C. Dekker

In 1986-87 the Calvin [College] Center for Christian Scholarship's (CCCS) team wrote *Let My People Live* as "a Reformed approach to the crisis in Central America."

Sweet to some, *Let My People Live* is bitter fruit to others. The *International Bulletin of Missionary Research* named it one of "Fifteen Outstanding Books of 1988 for Mission Studies." Yet one Christian Reformed Latin American specialist denounced it as "a political diatribe ... neither scholarly nor Christian" (Howard Wiarda, "Voices," *The Banner,* May 8, 1989, p. 3).

Why do some rise up and call the book blessed, while others merely rise up? It is not so much what the authors did as how they did it. Team members were experts in history, political theory, missiology and theology. If they didn't have information, they knew where to find it as they read, travelled, worshipped and argued together for a year. In Central America they interviewed the people who always give interviews — politicians, generals, businesspeople, diplomats, university professors. They went to power centers — embassies, government, business and military headquarters. But they also went to the area's bleeding underside where death squads had killed, soldiers had raped, planes had strafed and mothers had marched for disappeared children. They interviewed people who had never given interviews before — peasants and pastors, workers and widows.

Panoramic view

That is the book's *Reformed* genius. We hear echoes of Abraham Kuyper's "kleine luyden," but here they speak Spanish, K'ekchi and Quiche, not Dutch. Scholarship is not always done that way, but passion and compassion do not make this "a political diatribe." Rather, this gives us a view of all Central America, not just its powerbrokers. Because of this wide reach, *Let My People Live* is not an easy read. If you know Central America only as a place where souvenir shops close for three hours after midday, the book might be hard to pick up and easy to put down. But hang in there.

Chapter 1 drops the reader into El Salvador's horror when Archbishop Oscar Romero was assassinated during Holy Communion in March 1980. That murder's brutality and sacrilege have scarred our memories. To help us understand its background, the first three chapters build an historical framework. That gives shape to complex issues so we can see the current crisis that has been brewing for centuries. Spanish colonialism began a vast, inequitable system of land ownership. Natives were human cogs in the empire's wheel. The Roman Catholic Church usually endorsed the project. Nineteenth-century independence movements in Central American nations produced little change, only entrenching a class of Central American-born elites. With industrialization came a culture of "rich death." Those who controlled agriculture and trade grew wealthy. Peasants were driven from traditional homes by land-intensive cattle raising, later by mechanized cotton farming — all for export.

Recent U.S. development plans meant well but worked badly. They concentrated still more wealth in the hands of fewer people. While gross national products and per capita incomes rose, the poor became poorer. Today's crisis was developing. The opening chapters may overload first-time readers on Central America. If so, jump to chapter 4 and go back later.

In these first chapters the book slips too frequently into a "good guys-bad guys" mode. Not all landowners are "elite," "wealthy" and equally yoked to the military apparatus. Occasionally the poor are romanticized. Such generalizations do not always wash; hence they do weaken the book. That weakness is hard to avoid in a multi-authored work. Perhaps rigorous outside editing early on would have removed that problem, but it slipped by Eerdmans' usually sharp blue pencils.

Concise, critical history

The book hits its stride in Chapter 4, offering the most concise country-by-country critical history of U.S.-Central American relations known to me. Today's crisis is harvesting centuries of bad seeds. But U.S. policy makers have short vision. They see mainly communist intervention and opportunism as Central America's problem, disconnected from the past. Thus the U.S. solution is military. But after nearly a decade of military *aid,* El Salvador has perceptibly deteriorated. Military *intervention* was the answer in Nicaragua with U.S. sponsorship of the *contras*. The Reagan Administration shot itself in the foot with military solutions, seriously wounded the nations involved and undermined the U.S. Constitution to boot with the Iran-*contra* affair.

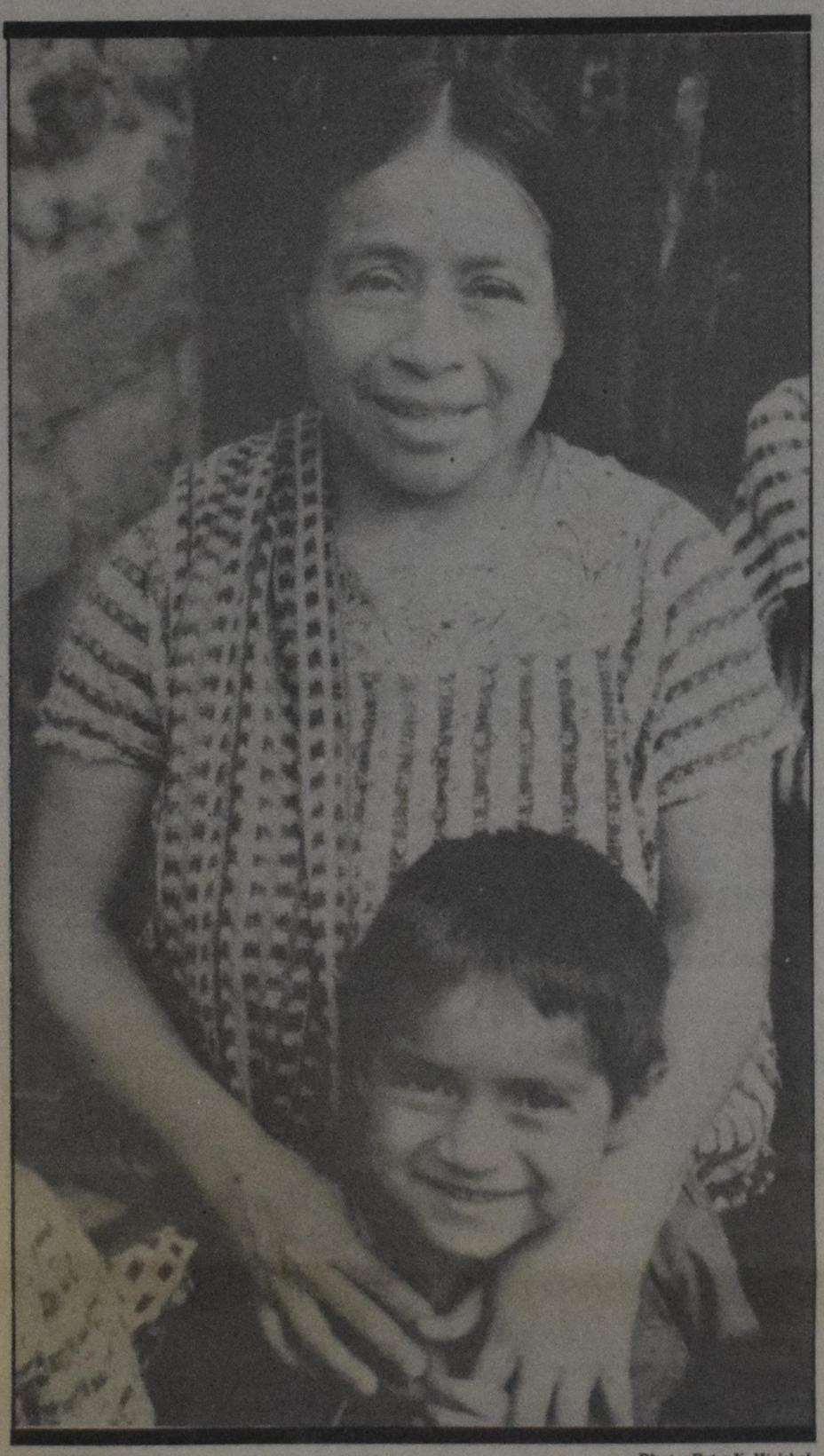

Photo: Peter K. Weiskel

Woman and child in Guatemala.

Chapter 5 — the most depressing in the book — traces the U.S. policy of "low intensity conflict." That euphemism really means that with the *contras* the U.S. fought an undeclared war that devastated both Honduran and Nicaraguan societies. The *contras* became a law to themselves in Honduras where they headquartered. In Nicaragua the entire nation was their target, so villages and civilians were their victims. Among their civilian victims was Noel Vargas (pp. 141-143), a Nicaraguan pastor, who shared meals with my family and played with my children at a Pacific beach while we were students together in San Jose, Costa Rica.

Through it all the U.S. kept crying, "Elections, elections!" as democracy's recipe. But elections alone do not make democracy. Worse, the U.S. sabotaged the four, and later the eight, Contadora Group nations that tried *democratically* to negotiate peace for several years. Most recently Costa Rican President Oscar Arias' regional peace plan has won some reluctant U.S. support.

Not rosy, but not hopeless

Where does this sad trail lead? In Chapters 6 and 7 the book's "Reformed approach" shines. The authors hold up Central American Christians and churches as the sprouting seeds of true democracy and justice. The picture is not rosy, but neither is the hope empty. Although many evangelicals and Roman Catholics do not get on well, God's Kingdom is growing in both confessions. Some evangelicals have become unwitting accomplices of violent policies in Guatemala and elsewhere. Still, the biblical comfort that evangelical churches offer in the face of agony is not to be dismissed lightly. The organizational strength and biblical reawakening within Catholic "ecclesial base communities" are sources of spiritual conversion and true democracy. During Central America's worst suffering, evangelicals and Catholics are digging into the Bible. They can recognize their own lives in biblical reports and re-develop faith that was hidden by rituals and hierarchies. The Bible is the fountain of temporal and eternal hope: God has freed in the past and will do so again. The Bible itself was first written for such people.

Let My People Live closes with a discerning look at liberation theologies. They look at the world through the eyes of the poor. God loves them, *not* because they are righteous, but because they are sinners who suffer more than most people who have the luxury of reading this book. Despite some errors, contributions of liberation theologies are worth paying attention to. Catholic and evangelical varieties are all "theologies-in-the-making," "always reforming." They merit respect and encouragement. Latin America Christians are no longer importing Christianity. Instead they are now growing their own fruit that draws its life from the true Vine rather than from sending churches.

If you want a dispassionate primer on Central America, don't bother with this book. If you think political, historical or theological scholarship is legitimate only if it is limited to what presidents, generals, archbishops, or mission executives say, think and often regrettably do, this book will rot your socks. But if you are looking for a source on Central America that reasonably and readably combines personal stories with trends dating from colonialism to the *contras,* buy this book. It succeeds as a passionate call to make nearly 500 years of Central American history captive to Christ. Read it once and weep; read it twice and pray.

This is a crucial book for members of the Christian Reformed Church. That church's missionaries have been working for nearly two decades in Central America. Those of us who are its members helped pay for the study. May we have the grace to listen to its message.

Let My People Live: Faith and Struggle in Central America, by Gordon Spykman, Guillermo Cook, Michael Dodson, Lance Grahn, Sidney Rooy and John Stam. Grand Rapids, Mich.: Eerdmans, 1988. Softcover, 271 pp., $12.95. Reviewed by James C. Dekker, pastor of Covenant Christian Reformed Church, Edmonton.

Will the Soviet empire expire?

David T. Koyzis

Recent attempts by Mikhail Gorbachev and the Soviet leadership to move their vast, unwieldy nation away from totalitarianism and towards a freer society have had unintentional side effects which could endanger *glasnost* and *perestroika*. Indeed, they have gone so far as to weaken the artificial bonds holding together the Soviet Union itself. Many observers are now speaking of the Soviet "Disunion" and are speculating as to whether it can survive in its present form. Moreover, the recent decision of the Communist Party's central committee to end 70 years of its monopoly on political power could hasten the breakup.

The current difficulties in that country can chiefly be traced to its multi-ethnic character. The Soviet Union is geographically the largest country in the world and has a population of 280 million. Although many outsiders refer to it simply as "Russia," it actually contains some 170 ethnic groups of which Russians make up barely 52 per cent. Within the borders of the Soviet Union live between 50 and 60 million Muslims whose birthrate is higher than that of European Slavs and who have historic ties with their fellow Muslims in the Middle East and south Asia.

Although the present communist regime inherited nearly the whole of the old Russian Empire, which was acquired by the Czars over the course of centuries, some of these non-Russian regions (e.g., Ukraine, Armenia, and Azerbaijan) enjoyed a brief period of independence following the First World War. On paper the Soviet Union is a federation comprising 15 union republics, each of which has certain rights *vis-a-vis* the central government in Moscow, including the formal right to secede. Up until very recently, however, the unquestioned authority of a highly centralized Communist Party effectively nullified the federal elements of the constitution and prevented secession.

Animosity prevails

Much has changed in the five years since Gorbachev came to power. Long suppressed ethnic and religious conflicts have broken out into the open and are threatening to tear apart the fabric of the Union. What the Soviet national anthem hails as an "unbreakable union of free-born republics" is now looking more like an unstable assortment of quarrelsome republics, most of which have flourishing nationalist movements pushing for independence from what they see as Russian imperial control.

Somewhat late in the day, Gorbachev is anxious to make the Soviet Union into a genuine federal system, such as exists here in Canada and in West Germany, Australia and the U.S. Indeed, there is, in theory, no reason why more than one ethnic community cannot coexist within a well-structured federal framework. But the level of animosity among the peoples of the Union, coupled with a dark history of Russian domination, makes the development of a stable federal system rather unlikely at this point. There is often a fine line between imperialism and federalism, and the members of a long-suppressed minority community may not always be able to appreciate the difference.

What is the alternative? Obviously, granting independence to the non-Russian republics is one. The Baltic states of Lithuania, Latvia, and Estonia enjoyed 20 years of independence between the world wars before they were forcibly annexed by Stalin in 1940. Independence movements are the most advanced in these three republics. During his visit to Lithuania last month, Gorbachev even offered to introduce legislation in the Supreme Soviet establishing the terms whereby a republic could legally secede.

Lesser minorities

Nevertheless, independence is not without its problems. Most of these republics have substantial Russian and other ethnic minorities whose personal roots have now been firmly planted there for many years. If, for example, the Moldavian Republic elected to separate from Moscow and become part of Romania (to which it belonged between the wars), its leaders would have to contend with a rather large number of Russian-speaking citizens who have no desire to see their land absorbed into a country with which they have nothing in common.

Northern Ireland has bedeviled British policy-makers for decades. But Soviet leaders have on their hands scores of potential Northern Irelands whose solutions may prove just as intractable. Moscow is faced with a hard choice among equally bad policy options. The move to a multi-party system may only exacerbate the situation, since local nationalist parties will now be able to contest elections and achieve political power.

A European lesson

Observers are now seriously discussing the possible disintegration of the Soviet Union. No country's government willingly tolerates the dismemberment of its territory. Yet, the crushing of a nationalist movement such as that in Azerbaijan can backfire on the central government, especially if that movement has broad local support. Moscow may find itself fighting another Afghan-type war on its own soil, and "Russian" citizens may be unwilling to continue paying the price (both in rubles and in human lives) needed to hold the empire together.

Soviet leaders are only now coming to understand what Britain and France learned a generation ago. Although an empire may originally be acquired to benefit the mother country, in the long run it ends up being more of a liability than an asset.

David Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

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Hollaar appointed to board of B.C. College of Teachers

Lee Hollaar.

Robert VanderVennen

VICTORIA, B.C. — Dr. Lee Hollaar is one of two persons appointed by Education Minister Tony Brummet to serve on the Council of the newly-formed College of Teachers in B.C. Hollaar is Education Co-ordinator of the Society of Christian Schools in B.C.

The College was created by legislative act in 1988 as an independent professional organization of teachers. It sets standards for the education of teachers in public schools, issues teaching certificates, conducts certificate reviews, and acts on discipline cases concerning teachers. It is comparable to the College of Physicians and Surgeons, and to the law societies of the various provinces.

Because the College is in charge of teacher certification, all certified teachers are automatically members of the College. The affairs of the College will be run by the 20-member Council, which will meet monthly. Fifteen members of the Council are elected by teachers themselves in various regions, and the other five are appointed.

The Council, which meets monthly, has four committees: the Qualifications Committee, Professional Development Committee, Discipline Committee, and Finance Committee. The Council itself sets the requirements to be met for a teaching certificate.

Contest and conference for writers

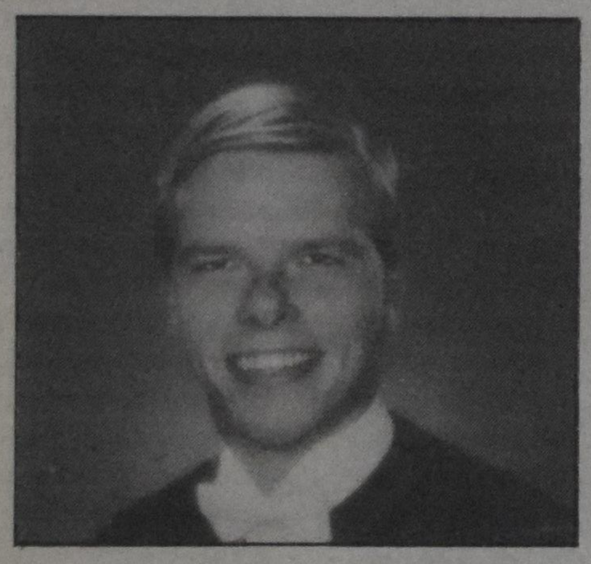
Robert VanderVennen

WINDSOR — Netherlandic Press announces that it is holding a 10th Anniversary Literary Contest for Canadians. Poetry, short stories and creative non-fiction with a Netherlandic theme, Dutch or Flemish, are eligible.

The deadline for submissions is September 15, 1990. There is no limit on the number of entries a writer may submit. Prizes of $1,000 and $500 are being offered. The judge will be Maria Jacobs, widely-published author and editor.

Entry forms can be obtained from Netherlandic Press, P.O. Box 396, Windsor, ON N9A 6L7.

Also of interest to writers is the Christian Writers Conference to be held at Calvin College on April 19-21. Registration fee is $35. The focus of the conference "will be on creative writings of authors who, however nonsectarian in their intentions and audiences, are identified as participating in or originating from a religious community." Write to Dr. Henry Baron, Department of English, Calvin College, Grand Rapids, MI 49546, USA.



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The journey of the Reformed Dutch in Canada (2)

Second generation: Reformed but neither Dutch nor Canadian

Photo: courtesy Bert Witvoet

This is the generation of Dutch-Canadians Dr. Van Belle is talking about. The picture is from the early 1950s and shows a group of young persons, after they had put on a Dutch play in the Rehoboth Christian Reformed Church of Bowmanville, Ont. These people would be Reformed but eventually neither Dutch nor Canadian.

Harry A. Van Belle

In my previous article I related the journey of the elderly Reformed Dutch in Canada. When we consider their children, those who came as teenagers and who are now middle-aged, we meet with quite a different picture. For most of those young immigrants, leaving the Netherlands meant exchanging close friends and a relatively carefree life for a rather lonely and care-filled existence. The older ones among them had to interrupt their schooling to go to work. Even those who continued to go to school had very little free time because everything in their lives was geared toward gaining a financial foothold in their new country. If nothing else, immigration taught those young people to work.

Work was central to their young lives and so was worry, especially worry about the family finances. They worried more than their parents, who simply trusted that God would help them through whatever adversities would come their way — as he had in the past. To these young people such an attitude bordered on being irresponsible. They felt obliged to make things happen and so they worried more than their parents. Undoubtedly their parents made it through the first years of immigration because of their strong faith in God. But it is also fair to say that they would not have succeeded as well as they did in Canada had it not been for the support, work and worry of their children.

For these young people, however, life was overly serious. They had to cope with adult responsibilities well before they were ready for them and they probably grew up too soon. As one person explained it, "I feel that I have missed my adolescence." This early training in the realities of adult life has made them quite successful in whatever they do for a living. It has also made them generous contributors of their time and money to communal causes. But because of their deep sense of obligation and stewardship they find it hard, even today, to play, to relax and simply to enjoy life.

Resentment builds

The rigours of their youth created feelings of resentment in many of these young people. Did their parents not care that their children felt this way? In all likelihood their parents' were not aware of these resentments. Their parents saw nothing unusual in what they were asking their children to do. Had they themselves not gone out to work at an early age and had they not handed over their wages to their parents until they got married? But to their children this arrangement was more like a paradox. As one person expressed it: "Because my father was the provider of the family, he had the authority to ask me to support him."

Moreover, negative feelings were not to be expressed in their Reformed families. It was understood that you had to be thankful to the Lord in everything. But these young people did not *feel* thankful. Instead they struggled with anger, fear, worry and guilt. If these feelings had been expressed, understood and discussed at the time they were felt, it might have been easier for these youngsters to handle the pressures of immigrant life which burdened them in their youth. As it is, some of them still struggle with those feelings today.

Strangers in a strange land

Because these sons and daughters experienced immigration during their formative years, it probably had a greater impact on them than on their parents, who took their mature convictions and lifestyle with them from the Netherlands and who did not change all that much in Canada. By contrast, whether they went to school or to work, these youngsters constantly found themselves in situations which were strange to them.

The language was strange, the customs were strange and the values were strange. They felt out of place, as if they did not belong anywhere. They were also aware that they appeared strange to others. They often felt discriminated against and in some cases that discrimination was real. Socially and personally they withdrew into their familiar Reformed Christian immigrant community. But this aggravated their problem because it accentuated their difference from average Canadians, something they desperately wanted to avoid. They did not like being immigrants nor did they like being Dutch.

They literally began to live in two quite dissimilar worlds. They became actively involved in the (Christian) Reformed Church. To them church was more than a place where they worshipped. It was their entire social life. They would not dream of dating a boy or a girl from outside the church.

Especially in the early days they were accustomed to distinguishing between "Christians" and "Canadians," with the clear implication that if one were a Canadian one could not possibly be a Christian, and vice versa. The church and its related organizations became their substitute for the extended family and the familiar community setting they had lost when they immigrated.

Yet as they were well aware, there was also the larger Canadian community. Though they kept their distance from it they also felt obliged to participate in it. As one of them put it, "We can't continue to use the excuse of the language barrier forever." But then he added wistfully, "Perhaps we have to leave that task to the next generation."

Of late these now grown up immigrants have begun to reach out to other evangelical Christian Canadians. What the immigrants like about such Christians is their joy and exuberance, things which they feel are often missing in their own lives. More and more non-Reformed Canadians are also joining "Dutch Canadian" organizations and sending their children to the Christian schools.

These joint ventures provide avenues which allow the immigrants to find their way out of their ethnic isolation. Yet it is doubtful that they will ever feel fully at home in Canada. Perhaps this generation of Reformed Dutch immigrants is destined to live their lives in two worlds, neither of which has their full allegiance.

Dr. Harry Van Belle, an associate professor of psychology at Redeemer College, spent a sabbatical year in Canada and in the Netherlands to study the impact of immigration on a community that calls itself (Christian) Reformed. He interviewed three generations of those who immigrated and three generations of those who stayed behind. His primary aim in this series of three articles is to share "a pale reflection" of the results of his research with the readers of Calvinist Contact. *Since feedback is important to his ongoing research, he welcomes your reactions to these articles, which you may send in the form of a letter to the editor, or a letter to him at Redeemer College, Ancaster, ON L9G 3N6.*

FROM COAST TO COAST

BRITISH COLUMBIA

Abbotsford-CFVR	7:30 am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30 am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30 am	1240
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00 am	1340
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
St. Albert-CHMG	7:00 am	1070
Taber-CKTA	8:00am	1570

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR(fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00 am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	10:30am	1240
Burlington-CING(fm)	7:30pm	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	9:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00 am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHRO (Sat.)	6:30pm	1350
Pembroke-CHRO	10:00am	1350
Slt. Ste. Marie-CFYN	10:00am	1050
St. Catharines-CKTB	10:00 pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK(fm)	8:00am	102.3

THE BACK TO GOD HOUR

FAITH 20-TV
Global TV Network
Ontario: Mon.-Fri. 5:00 a.m.

VISION CANADA
(every Saturday)

B.C.	4 and 7 p.m.
Alta.	5 and 8 p.m.
Sask. and Man.	6 and 9 p.m.
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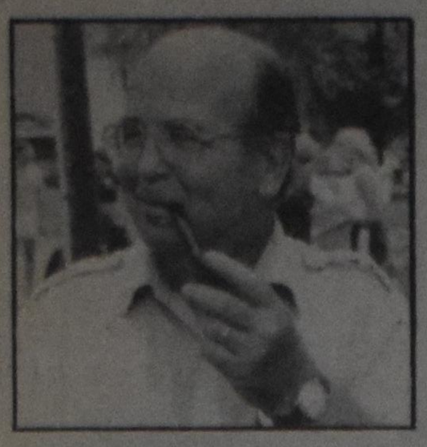

Comment with a wink

Herman de Jong

The caring church in the '90s

Traditionally, churches have taken excellent care of their own parishioners and of the Christianizing of Third World countries, leaving the suffering of their local communities to be alleviated by small bands of Salvation Army officers and soldiers and larger numbers of government agencies. At present, church leaders and periodicals are pointing to a hitherto forgotten area: the two square miles of community life at the churches' very doorsteps. The problem is that noble ideas are not always enthusiastically translated into deeds!

Jesus' compassion was never limited to his closest followers. He looked over the shoulders of his disciples and had compassion on those who were without a shepherd. So strong was his empathy with the suffering world around him that at one point he called his disciples to him and gave them authority to drive out evil spirits and heal every disease and sickness. It could be reasoned that Jesus' manner of introducing the Kingdom through miraculous healing was firmly tied to the power he received from his father. He was full of the compassion which the Father had for humankind ever since they departed from his commandments. God did not turn away from his handiwork; to the contrary, his concern culminated in giving his Son to the world. Jesus *is* compassion, to the fullest degree. He meant compassion to be the *very* cornerstone of his Kingdom.

The combination of teaching *and* healing is not time- or person-bound. Jesus gave his disciples authority to heal. Long after his ascension, his followers continued to heal in his Name. I am convinced that miraculous healing still takes place today. However, Jesus places a *much* wider commandment before us: to feed the hungry, to welcome the stranger, to clothe the naked and to visit the prisoner. The last verse of Matthew 25 may well be called the watershed between pure Christianity and a Christianity that has gone sour: "Truly, I say to you, as you did it not to one of the least of these, you did it not to me. And they will go away into eternal punishment, but the righteous into eternal life."

What kind of hurts does one find within a one-mile radius of a particular church? Where are these hurting situations to which the Church of Jesus Christ so often has closed its eyes? If Jesus were again among us, walking through the streets of our cities and towns, driving a beat-up Ford van along dusty gravel roads of Canada's counties, where would he go?

One cue to his ministry may well be the fact that he never asked his disciples to build a nice synagogue from where he could centralize his ministry. Roaming through the occupied land of the Jews, he met suffering head-on.

No cozy church

I believe he would enter the group homes for persons with mental handicaps which we now find in most communities. He'd sit on a sofa between Henry and Martha, both 50 years old, both forgotten by their families. Martha sings a song to him. "Jesus loves me, this I know!" It's the only song Martha knows. Henry just sits there and smiles. He has never been able to utter one coherent sentence. He has never smiled, because long ago there were parents who wished that he had never been born. Jesus takes his hand, and for the first time in Henry's hurting life there's a wide grin on his face. Jesus says to the very young staff person, "Thank you, my dear, for loving my children, but are any of my followers in this community caring for them too?"

Jesus opens the door of a nursing home for seniors. He has some trouble disengaging the door's alarm system. He fetches the handles of a wheelchair and pushes it to a warm, sunny corner of the reception room. The old woman in the wheelchair is completely bent over. Like so long ago, Jesus muses. "Now, now, why are you crying, Jenny?" The woman tries to turn her head but doesn't succeed. "Oh Peter, my son, I'm so glad you finally came to visit me!" Her mind is confused. Jesus asks gently, "Do you ever receive visits, Jenny?" She shakes her head. No, that's not true, she suddenly knows. "My pastor came last month; he's a nice man."

Gratefully Jesus visits Bethlehem Place (a large apartment building for people who are living on the fringes of society), initiated and now partly supported by local churches. He visits the county prison. "Few Christian volunteers ever come to tell the prisoners about the Best Foundation in life," says the warden. He visits a boarding home for schizophrenics. He's amazed what modern medicine can do. He talks to young boarders who smoke incessantly. "Do you not know?" Jesus says. "It's all we have," they answer with a sad smile.

When he leaves the boarding house, white snow has covered the streets. "You need boots and a coat," one boarder smiles, "Here, you can have mine, I never go out anyway."

Church Street. It's a weekday morning. Jesus passes five churches but doesn't enter. With Godly intuition he knows that, except for the pastors' studies and the secretaries' offices, most of these tall landmarks in the community are empty during the day. Jesus bends and picks up a long branch fallen from a tree. The ice cover melts in his hand.

Twelve o'clock — lunchtime. "Look," says the pastor to his secretary, as she locks the church door, "Some fundamentalist nut has been at work." Large letters on a snow-covered church lawn. "The Son of man is coming at an hour you do not expect." A pastor of another church, worrying deeply about yet another deficit budget, doesn't even notice he's walking straight through the words, "As you did it not to the least of these, you did it not to me!"

Just outside the town limits there's a brand-new, super-modern church. Snow is melting on one of the largest roofs of the community. Slowly the words, "She has done a beautiful thing to me" disappear into the gutter. In the distance a Shepherd leans his staff against a telephone pole. He looks up. The wires attached to the crossbar flashes messages. He folds his hands in prayer.

The "Caring Church"! The next decade holds many promises. The fields are white to harvest, yet the labourers are still few! On which side of the fence does your church stand?

Herman de Jong lives in Jordan Station, Ont.

Peter and Marja are

Dear P and M:

My husband has a very serious problem. He lies so easily and so convincingly that after 35 years of marriage he can still fool me. Not only little white lies, but big lies about all kinds of things and circumstances. It's unbelievable! It has made me angry, sad, infuriated, hating the fact that he does this. At the same time I pity him and feel frightened for him.

He feels very bad afterwards and is sorry about it — but only when he's caught and there is no other way out but to finally admit it.

What concerns me also is that he is an elder and involved in many church activities. The combination of these big responsibilities and his lies frightens me for his sake, and I've told him so many times. He admits that he has a problem but is convinced that he can solve it by himself with God's help. His way of trying to overcome his lying is to involve himself in church work more and more.

I have struggled and prayed about this for many years. I also went for counselling and even talked to the minister who was here at that time, but nothing seems to have helped.

What is my responsibility now? Can I let him keep on telling his lies or do I have to expose him. If I do, he will be humiliated. I would hate to do this. I so badly want him to see the problem himself and seek help, with God's guidance.

After all these years, nothing has changed. In fact we've just gone through a serious experience again. I just don't know where to turn and I feel very down and depressed about it.

Dear Tangled Web:

Without trust you cannot have a close relationship with another person. Marriage partners cannot experience true intimacy unless they approach each other with integrity. How tragic that after 35 years of marriage you still find your husband to be untrustworthy and you live in fear of his exposure as a liar. Your husband's lying has not only hurt himself; it has breached your marriage bond and driven you apart. No wonder that you are "down and depressed."

What can you do so that he will get the professional help that a habitual liar needs?

Your third paragraph provides an important insight. Unless a pathological liar is confronted with the full consequences of his or her behaviour, he or she will not feel the need to face the problem and change. One lie will cover another lie until there is no other way out but to tell the truth.

Such a person is not helped but hindered by anyone who in any way lets him get away with his lies. Therefore our advice to you is that you stop something and start something.

You must stop protecting your husband from the consequences of his actions. Tell him that you will no longer rescue him from himself. He's on his own when it comes to his habitual lying.

Carefully reflect on the last serious experience which you mention at the close of your letter and ask yourself how you covered up for him. Because you pity him and don't want him to be humiliated, chances are that you have consciously or unconsciously protected him from exposure. This will require some painful self-examination on your part, but you need to understand what part you've played in allowing this problem to go on for so long.

You must also start confronting him on any lie that affects you directly. Don't go out and publicly expose all his past lies to all who will listen. Simply make it clear that from now on you will only settle for "the truth, the whole truth and nothing but the truth."

This two-fold approach will be very difficult and you will need to seek out support from others. Speak with a counsellor or your pastor. Take your children or a close friend into your confidence. Ask them to pray for you as you stand aside when he lies to others and stand up to him when he lies to you.

With this approach we suspect that he will soon find himself in the corner that will drive him to the counselling that he needs. Like others with his problem, he can then discover how the truth will set him free.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.

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Classified rates

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Obituaries should be composed as they are to appear in *Calvinist Contact*. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.
The $40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of $12.50 per column inch.

NEWLYWEDS
Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $15.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1.
Phone (416) 682-8311
Fax (416) 682-8313

Births

SLAPPENDEL:
Jim and Bernice of Fenwick, Ont., are proud to announce the safe arrival of their second daughter

KELLY BERNICE

at 8 lbs. 2½ oz. on Jan. 30, 1990. A dear sister to Andria. Kelly is the third grandchild to Bas and Trudy Slappendel of Fenwick, Ont., and the fifth grandchild to Bernard and Ann Evers of Wellandport, Ont.

MIEDEMA:
Rev. Dirk and Mrs. Grace Miedema thank the Lord for the arrival of a son

ROBERT AUSTIN

born Feb. 9, 1990, weighing 9 lbs. 8 oz. A little brother for Walter, Paul and Trina, and another grandchild for Mr. and Mrs. Wybe Miedema of Dunnville, Ont., and Mr. and Mrs. Symen Kloosterman of Phelpston, Ont.

Marriages

EERKES-FOLKERTS:
Thankful to the Lord, Corrie and Thijs Eerkes and Janny and Rienk Folkerts are happy to announce the forthcoming marriage of their children

ELZA EERKES
and
STEVE FOLKERTS

The wedding ceremony will take place on Mar. 3, 1990, in Clarkson Chr. Ref. Church, Mississauga, Ont., with Pastor W. Veenstra officiating.
Future address: (after Mar. 30) 37 Stewart St., Oakville, ON L6K 1X3.

Anniversaries

Congratulations to Jake and Aly Arends (nee Bos) on their 40th wedding anniversary.

Chatham 1950 — Strathroy
March 17 1990

With much joy in our hearts we are thankful to the Lord that we can celebrate with our parents and grandparents

JAKE and ALY ARENDS
(nee Bos)

their 40th wedding anniversary. May the Lord continue to bless and keep you together for many more years.
With love from your children and grandchildren:
Minnie & Pete Boersma — Mt. Brydges, Ont.
Mike, Doreen, Kevin, Darryl, Melinda
Jerry & Marg Arends — Strathroy, Ont.
Chris, Laura, Tim, Stephen
John & Diane Arends — Strathroy, Ont.
Will
Jake & Janie Arends — St. Thomas, Ont.
Joey, Jamie, Johnny, Jeffrey
Charlie & Henny Arends — Melbourne, Ont.
Susan, Marie, Arlene, Gregory
Ron & Mary Arends — Strathroy, Ont.
Cindy & Arnold Struyk — Wroxeter, Ont.
Kyle
Home address: 313 Helen Drive, Strathroy, ON N7G 3M6.

Accommodations

Summer students or full-time working girls wanted to share accommodation in a house on Limeridge Rd. W. near West Fifth St., in Hamilton starting May 1st or June 1st, 1990. Also wanted full-time students or working girls starting September 1st, 1990. Please contact Sandra at (416) 527-1541 daily and (416) 388-3140 evenings.

Bed and Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht. F. 150.00 per persoon per week. Inlichtingen: Mvr. Snelier, Pr. Irene Laan 53, Utrecht, the Neth. Tel. 011-31-304-43509.

For Rent

For rent: one bedroom mobile home in adult park. Across the lake from Cypress Gardens in Winterhaven, Florida. Available from Mar. 15-Apr. 15. $500 U.S. per month. (705) 526-3395.

Obituaries

Enschede, the Netherlands — Sarnia, Ontario
June 12, 1903 — Jan. 27, 1990

"The Lord is my shepherd, I shall not want." (Ps. 23)

On Jan. 27, 1990, the Lord took home

ADRIAANTJE KAPTEYN
(nee Loen)

Dear step-mother of:
Judy & Peter Kapteyn — Michigan, U.S.
Peter & Joan Kapteyn — Sarnia, Ont.
Mary & Cas Rekman — Sarnia, Ont.
Erie & Wilfred Veenendaal — Sarnia, Ont.
Margo & Bill Vlasblom — Sarnia, Ont.
Lex & Jenny Kapteyn — Sarnia, Ont.
William & Jenny Kapteyn — Sarnia, Ont.
Also survived by 31 grandchildren, 31 great-grandchildren, a sister - Ida Loen, and a brother - Hendrik Loen, both of the Netherlands. Predeceased by her husband William Kapteyn (1984) and a sister and a brother.
The funeral service was held on Tuesday, Jan. 30, 1990, from Smith Funeral Home, Rev. J. Kuipers of First Chr. Ref. Church, Sarnia, Ont., officiating.

The Lord called home his child, our wife, mother, grandmother and great-grandmother on Jan. 27, 1990

GEESKE POOL
(nee De Jong)

in her 75th year.
Beloved wife of Kornelis Pool
Loving mother of:
Jitske & Halbe de Jong — Pembroke, Ont.
Edith & Rutger Vandersleen — Pembroke, Ont.
Ann & Dick Trumble — Kanata, Ont.
Greta & Fred Boven — Kingston, Ont.
Wendy & John Bierman — Delta, Ont.
John & Nancy Pool — Pembroke, Ont.
Joann & Brian Woito — Pembroke, Ont.
Predeceased by Janka (Mrs. Tymen Chatillon) of Pembroke, Ont.
Grandmother of 29 grandchildren and 14 great-grandchildren.
The funeral service was held in Zion Chr. Ref. Church, Pembroke, Ont., Mr. James Kooistra of Williamsburg officiating.
Correspondence address: C. Pool, 219 Belmont Ave., Pembroke, ON K8A 2C6.

Obituaries

"Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever." (Psalm 23:6)
On Feb. 3, 1990, the Lord took home to his eternal glory our dear father, grandfather and great-grandfather

DIRK STARING

in his 77th year.
Beloved husband of Dina Staring (nee Breijer)
Dear father of:
Marinus & Rashida Staring
Rita & Don Hill
Dirk & Alice Staring
John & Lynn Staring
Nellie & Hans Westerburger
Samuel & Linda Staring
Clarence Staring
Diny & John Komdeur
Coby & Jim Heidinga
Peter & Darlene Staring
25 grandchildren and three great-grandchildren.
Memorial services were held at Holland Christian Homes, Brampton, Ont., Feb. 6, 1990, with Rev. P. Van Egmond officiating.
Interment: Glendale Memorial Gardens, Rexdale, Ont.
Home address: HCH, Covenant Tower #1207, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.

Help Wanted

Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.

Herdsman wanted for dairy operation. House available. Kitchener area. Wages negotiable. Tel. (519) 696-2659 or 696-3065.

Seeking Bi-vocational minister. Enthusiastic, capable minister needed to shepherd our Hanover CRC congregation of 14 families on a bi-vocational basis. For more information please contact: Eric Schinkel, 558 21st Ave., Hanover, ON N4N 3H4. Phone (519) 364-2086.

Van Eck Greenhouses, Waterdown, Ont., has an opening for a person for approximately four months to help with general greenhouse work. Please call Jack Van Eck at (416) 689-5100.

Personal

Single Christian lady, late 20s, with country background and mother of one, is seeking possible relationship with a sincere Christian man. Please write File #2536, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.

Teacher ads continue on the next page

Teachers

AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

Teachers

AGASSIZ, B.C.: Agassiz Christian School requires a **primary** teacher effective April 1, 1990, with a possible view for employment for the 1990/91 school year. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0 Tel. (604) 796-9310 (school), (604) 796-3209 (home).

BELLEVILLE, Ont.: Quinte Christian High in Belleville, Ont., is expanding. We have four possible openings in **social studies, Bible, Phys. Ed., Senior English, Computer Sciences and Music,** for the 1990/91 school year. Send applications to: Mike Hoyer, Quinte Christian High, 289 Pinnacle St., Belleville, ON K8N 3B3.

BOWMANVILLE, Ont.: Due to increased enrolment, **Knox Christian School** invites applications for several teaching positions for the 1990/91 school year as follows: **Grade 1, Grade 3, Grade 6 or 7, special education,** and a **half-time French** position (this may be combined with any of the other openings). Please forward application and resume to the principal: Mr. W.M. Helmus, R.R.#1, Bowmanville, ON L1C 3K2. Tel. (416) 623-5871 (school) or (416) 623-6952 (home)

BOWMANVILLE, Ont.: Durham Christian High School has a position open in **science** commencing September 1990. Teaching assignment includes possible combinations of biology, chemistry and computer classes. Interested applicants please send resume to: Ren Siebenga, Principal, c/o Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Tel. (416) 623-5940.

BRANTFORD, Ont.: Brantford Christian School invites applications for a **Grade 5/6** teaching position commencing September 1990. Ability to teach French would be considered an asset. Please send resumes to: Mr. C. VanderVeen, Principal, c/o Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Tel.: (519) 752-0433 (school) (519) 752-4100 (home)

CALGARY, Alta.: Calgary Christian Schools anticipate openings for the following teaching positions for the 1990-91 school year. One full-time **primary** teacher with strength in language arts; one full-time **intermediate** grade teacher; one part-time (0.3-0.5 F.T.E.) **elementary music** teacher; one part-time (0.3-0.5 F.T.E.) **elementary art** teacher; one part-time (0.8 F.T.E.) **elementary resource** teacher; one full-time teacher **P.E., L.A. at the Grade 7 and 8** level; one full-time teacher responsible for **social studies and religion** at the **high school level;** and one full-time teacher responsible for **mathematics and science at the Grade 9 level** as well as **senior high computer and accounting.** The social studies opening is for a teacher on sabbatical leave and all other openings are due to expansion and increasing enrolment. Interested applicants who are eligible for Alberta certification are invited to address inquiries and/or resume (together with a statement of Christian education philosophy) to: Mr. John Macphail, principal, Calgary Christian Schools, 2839-49th St. S.W., Calgary, AB T3E 3X9. Phone (403) 242-2896. Closing date March 12, 1990.

Classified

Teachers

CHATHAM, Ont.: Chatham District Christian High School invites applications for those interested in teaching **science** or **English.** Effective Sept. 1990. Please address inquiries or applications to: Mr. F. Spoelstra, Principal, c/o Chatham District Christian High School, 90 Park Ave. E., Chatham, ON N7M 3V4. Or phone (519) 352-4591.

CLINTON, Ont.: Clinton and District Christian School is in need of a teacher starting September 1990. Grade level can be discussed. Please send application and resume to the principal, Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. School (519) 482-7851, home (519) 482-7088.

COBOURG, Ont.: Northumberland Christian School has possible openings in the **primary** and **junior** grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766.

COTTAM, Ont.: Emmanuel Christian Academy invites applications to fill vacancies in **Kindergarten, Grade 2/3** and **Grade 5/6.** Training in French and/or Special Education would be most welcome. Please send resume to: Principal, c/o Emmanuel Christian Academy, Box 220, Cottam, ON N0R 1B0. Tel.: (519) 839-4874.

DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the **Grade 6/7** combination for the 1990/91 school year. Strength in art, phys. ed. and/or music are regarded as an asset. The ability to teach **French** is a requirement. Applications are also invited for a possible opening for a **Kindergarten** teacher. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).

DUNDAS, Ont.: Calvin Christian School invites applications for a definite half-time **Kindergarten** position. Applications also invited for a 50 per cent **remedial education** position for the period January-June 1991 during a leave of absence. Please address all inquiries or applications to Mr. Jack Zondag, 542 Ofield Rd. N., R.R.#2, Dundas, ON L9H 5E2 or call (416) 627-1411.

DUNNVILLE, Ont.: Looking for a change of school? Looking for your first teaching position? **Dunnville Christian School** (expected enrolment 175) is anticipating vacancies in the **Primary, Junior,** and **Intermediate** levels for the 1990-1991 school year. Please apply to the principal, Mr. Wm. R. Rang, c/o Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1.

Place your ad here

FRUITLAND, Ont.: John Knox Memorial Christian School has several teaching positions open for the 1990-91 school year. Sixty per cent special education teacher. Forty per cent music teacher. Full-time classroom teacher at the junior intermediate level. Address all inquiries and applications to: Mr. Julius de Jager, Principal, 795 Hwy. 8, Fruitland, ON L0R 1L0. Tel. (416) 643-2460.

GUELPH, Ont.: John Calvin Christian School situated in a beautiful university setting invites applications for possible openings at **junior and intermediate** levels. Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 824-8860 (school) or (519) 836-6507 (home).

HOLLAND MARSH, Ont.: Due to increased enrolment, **Holland Marsh District Christian School** will be needing a **Grade 1** teacher for the 1990/91 school year. Please send applications to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.

JARVIS, Ont.: Jarvis District Christian School invites applications for possible openings in the **primary and junior** levels effective September 1990. We anticipate an enrolment of 250 pupils in our 10-classroom school. If you are interested in becoming part of an enthusiastic friendly staff and supportive community, please send your letter of application, resume and related material to: Garry Glasbergen, Principal, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0. Phone (519) 587-4444 (school).

KINGSTON, Ont.: Kingston Christian School has likely openings for specialists in **Junior Kindergarten** and in **Remedial Education.** Either one or both positions could be combined with other teaching duties. Ability to teach French or Music would be regarded as an asset. Requests for information and applications should be directed to: Board Chairman, Kingston Christian School, 1212 Woodbine Rd., R.R.#3, Kingston, ON K7L 4V2.

LACOMBE, Alta.: Lacombe Christian School, approximately 300 students in K-9, located in Central Alberta, invites applications from teachers for September 1990. There is an opening in the upper elementary grades due to expansion, and an opening in **French** (4-9). Possible openings include positions in **Grade 1, Learning Assistance, and Junior High English.** Send resume to Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0. Phone (403) 782-6531.

LANGLEY, B.C.: Langley Christian School, a school of 280 students (K-7), is accepting applications for the 1990/91 school year in the following areas: **Learning assistance** (full-time) and **Junior/Intermediate** level. Please forward applications to: Leo Smit, Principal, c/o Langley Christian School, 21789-50th Ave., Langley, BC V3A 3T2. Tel. (604) 533-2222.

LACOMBE, Alta.: Central Alberta Christian High School, serving the communities of Lacombe, Red Deer, Ponoka, Rimbey, and Rocky Mountain House, requires additional Christian teachers for any combination of the following areas beginning in 1990-1991: **Social Studies, English, French, Math, Science, and Religious Studies.** Experienced individuals with energy, a willingness to grow professionally with a new school, and also work with extra-curricular activities, are encouraged to apply to: Central Alberta Christian High School, Lacombe, AB T0C 1S0, Attention: Jack Vanden Pol. School phone: (403) 782-4535.

LINDSAY, Ont.: Heritage Christian School seeks teachers for **French** and **primary level** for September 1990. Personal commitment to Christ — and Ontario Teacher's Certificate, or equivalent are essential. Call Bob Moore at (705) 324-8363 or write to: 159 Colborne St. W., Lindsay, ON K9V 5Z8.

LONDON, Ont.: London District Christian Secondary School has a possible opening in **English** for the 1990-91 school year. Some training in special education would be an asset. Please send a letter of application, personal statement of faith and resume to Mr. H. Kooy, c/o London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360 (school).

LONDON, Ont.: The London Parental Christian School invites beginning and experienced teachers to apply for possible openings at all grade levels. Please send your letter of application and a resume to the principal, Mr. Herb Goodhoofd, L.P.C.S., 202 Clarke Road, London, ON N5W 5E4. We look forward to hearing from you.

ORANGEVILLE, Ont.: Orangeville Christian School invites applications from qualified teachers for a **Grade 3/4** position. We are looking for a person with strengths in music and French to meet the needs of our school. Direct inquiries and resumes to Mr. A. Bakker, Principal, Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6; or phone (519) 941-3381.

OTTAWA, Ont.: Ottawa Christian School invites applications from suitably qualified teachers for the 1990/91 school year. We have a vacancy in the **Senior elementary grades** and we anticipate a further vacancy. Please send application or letters of inquiry to: Wm. Van Dyke, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6. Or phone (613) 722-5836.

OTTAWA, Ont.: Redeemer Christian High School invites applications from suitably qualified teachers for Sept. 1990 for possible openings in **physical education, science, history, French and teaching principal.** Send application and resume to: Derek Maggs, Principal, Redeemer Christian High School, 900 Marivale Rd., Ottawa, ON K1Z 5Z8.

See Church news on page 19

PETERBOROUGH, Ont.: Rhema Christian School is a vital and growing non-denominational school established to serve the Christian community in the Peterborough area. As a result of increased enrolment, the education committee solicits applications for a teaching position in **Grade 3** and possibly **Grade 7/8** for September 1990. Please send resume and request for application forms to: Mr. Ray Hendriks, Principal, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8. Or phone (705) 743-1400.

PORT PERRY, Ont.: Scugog Christian School invites applications for a **Grade 1/2** teaching position and a **Grade 5/6** teaching position for the 1990/91 school year. Address all applications and inquiries to: Education Committee Secretary, Edith Kamminga, Box 3143, Prince Albert, ON L9L 1C1. Phone (416) 985-2538.

RENFREW, Ont.: Renfrew Christian School is in need of a **teaching principal** beginning September 1990. Please contact Hank Schaly, principal at: Renfrew Christian School, Box 818, Renfrew, ON K7V 4H2.

SARNIA, Ont.: Lambton Christian High School has an opening in **French** effective September 1990. Please address inquiries or applications to: W. Drost, principal, c/o Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone (519) 337-9122.

SARNIA, Ont.: Sarnia Christian School invites applications from qualified teachers for the following teaching positions for September 1990. One teacher for **Kindergarten,** one teacher for a **primary** grade, one teacher for **Grade 7,** and additional possible positions in the **junior grades.** Interested applicants please send resume/inquiries to: Peter Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone (519) 383-7750 (school), (519) 542-5518 (home).

SMITHERS, B.C.: Bulkley Valley Christian School is a two campus CSI school situated in the beautiful Bulkley Valley of north-western B.C. It serves students from Kindergarten through Grade 12 and has an enrolment of just over 200. For the 1990/91 school year two teaching positions will be available, one full-time **primary (Grade 1),** and one part-time **junior high.** There is also a possible opening for **Principal.** Please send applications and resumes to Rien Moeliker, Principal, P.O. Box 3635, Smithers, BC V0J 2N0. Direct your enquiries to him at (604) 847-4238, or to Glenn Ewald, Associate Principal at the elementary campus (604) 847-9833.

STRATHROY, Ont.: John Calvin Christian School will have a full-time position available for the 1990-91 school year at the **junior level.** The possibilities of other openings at the **junior and intermediate level** also exist. If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) (519) 245-1934 (school)

ST. THOMAS, Ont.: Ebenezer Christian School invites applications for an opening in the **primary** grades effective September 1990. Please address inquiries to: T. De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. Phone (519) 633-0690.

TRENTON, Ont.: Trenton Christian School invites applications for the 1990-91 school year in the **primary** and **junior** areas. We will have possible openings in **Grades 1-3** (single grades), and in a **Grade 5/6** combination. Please send all applications to: Mr. Hugo Marcus, Trenton Christian School, Trenton, ON K8V 5N9.

TERRACE, B.C.: Centennial Christian School invites applications from teachers for openings for Sept. 1990. In **Primary — Kindergarten, Grade 2,** and in **Intermediate — Grades 4, 5.** Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume, and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6.

THUNDER BAY, Ont.: Thunder Bay Christian School invites applications for possible single grade openings for Sept. 1990 in the **primary** and **junior** divisions. Send resume to: Richard Poortinga, Principal, R.R.#2, Arthur St. W., Thunder Bay, ON P7C 4V1.

VANCOUVER, B.C.: Vancouver Christian School is expecting openings in the **primary** and **intermediate** grades for the 1990/1991 school year. Computer education experience would be an asset. One intermediate position has the potential of developing into an administrative position as we begin to develop a Junior High program. We expect to begin our Grade 8 class in the 1991/92 school year. Interested applicants should submit resumes to: Ron Donkersloot, Principal, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6. Inquiries please call (604) 435-3113.

WALLACEBURG, Ont.: Wallaceburg Christian School announces a definite opening for a small 1/2 class. Wallaceburg is a growing interdenominational school of about 90 students with excellent community support. Send inquiries and applications to: Mr. Trevor Tristram, Principal, 693 Albert St., Wallaceburg, ON N8A 1Y8.

WASAGA BEACH, Ont.: Silvercrest Christian School, is accepting resumes for a teaching position in **Grade 5/6** for September 1990. Please address your credentials to: Silvercrest Christian School, R.R.#1, Wasaga Beach, ON L0L 2P0. Tel. (705) 429-4303.

WELLANDPORT, Ont.: Wellandport Christian School invites applications for an opening in the **junior division** commencing September 1990. Direct letters of inquiry to: W. Thies, Wellandport Christian School, Wellandport, ON L0R 2J0. Phone (416) 386-6272.

Classified

Miscellaneous	Teachers	Teachers	Teachers	Teacher

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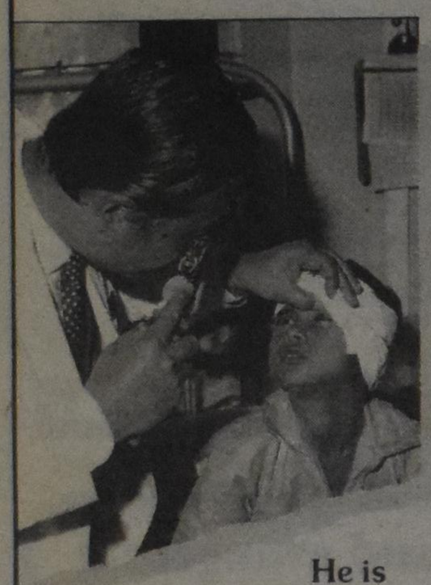

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Burlington, ON L7R 3Y8
416/336-2920

The Duncan Christian School Association

operates a K-12 education system with approximately 200 students. The Association invites applications for a

K-12 Principal

with major responsibility for developing programs and monitoring education in Grades 8-12. The qualifying applicant must be eligible for B.C. certification. The Association also invites applications for possible vacancies at the **intermediate level** and in **secondary math, science, Bible and English fields.** Please send applications, resumes and references to:

Mrs. J.M. Spyksma
P.O. Box 844, Duncan, BC V9L 3Y2
or phone (604) 746-5341

Teaching Principal/Administrator

Maple Ridge, B.C.

Haney Pitt Meadows Christian Elementary School (about 160 students in K-7) expects an opening for Principal/ Administrator for the 1990/91 school year. We are situated about 25 miles from Vancouver in the Fraser Valley. Interested applicants please submit resume to:

Mr. Al DeJong, President
20915-132 Ave., Maple Ridge, BC V2X 7E7
or call (604) 465-4286

Association for Christian Education of St. Catharines

operating Calvin Memorial Christian School, Grades K-8 and Beacon Christian High School, Grades 9-12 (OAC), is inviting applications for teachers to join our dynamic instructional team.

Openings
- Junior level (Grades 4-6)
- Intermediate level (Grades 7 & 8)
- A full-time opening composed of 50 per cent time in classroom teaching and 50 per cent time to develop and teach the enrichment/gifted program.

Send applications or inquiries to:

Jim Vreugdenhil, Principal
Calvin Memorial Christian School
300 Scott St., St. Catharines, ON L2N 1J3
Phone (416) 937-6302

Openings
- English (some drama experience is helpful)
- Science (especially biology)

Send applications or inquiries to:

Peter VanHuizen, Principal
Beacon Christian High School
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Phone (416) 937-7411

Calvin Library

invites inquiries concerning one or two possible openings on its professional staff:

Systems Librarian

(requires M.A.L.S. and library automation expertise)

Theological Librarian

(requires M.A.L.S. AND M.Div. or similar degree)

Affirmation of the Christian faith as expressed in the Reformed creeds is essential. For further information, contact:

Marvin E. Monsma, Director
Calvin College and Seminary Library
3207 Burton St. S.E., Grand Rapids, MI 49546
(616) 957-6299

Teaching Principal
Alliston, Ont.

Alliston Community Christian School invites applications for the position of teaching principal commencing **August 1, 1990.** Please send applications and resume to:

John Lunshof, Principal
Alliston Community Christian School
P.O. Box 1122, Alliston, ON L0M 1A0
(705) 435-4611

The Society for Christian Education in Southern Alberta

is now accepting applications for the 1990/91 school year. We anticipate openings in English, Social Studies and Phys. Ed. in jr./sr. high school as well as in the elementary grades. Please address all correspondence to:

Mr. H. Konynenbelt
802-6th Ave. N., Lethbridge, AB T1H 0S1
Tel. (403) 327-4223

The Christian Labour Association of Canada

invites applications for two positions:

1. **Co-ordinator,** based in CLAC's Mississauga, Ont., head office, to be responsible for providing leadership to the organization's General Workers Local boards, to help devise and oversee promotional programs, and generally to stimulate CLAC's outreach. This position is effective immediately for the right applicant.
2. **Staff Representative Trainee,** based in either Ontario or B.C. (depending on organizational needs). This position, which will be effective **September 1, 1990,** involves training for organizing and representing workers, negotiation of contracts, and other duties pertaining to labour relations.

CLAC offers a competitive salary and an excellent benefit package. If you have the desire and ability to work with people and would like to be an important part of a growing Christian trade union movement, send your application and resume to:

Christian Labour Association of Canada
5920 Atlantic Dr., Mississauga, ON L4W 1N6
Attention: Ed Grootenboer, Executive Director

Woodland Christian High School

invites applications for persons to fill two possible positions. One position definitely requires qualifications for **Senior Math,** the other position could be quite flexible covering **sciences, social sciences and/or humanities.**

Reply in writing, including some statement of your view of the relationship of Christianity and education. W.C.H.S. is a non-denominational Christian secondary school in the mainline Protestant tradition, serving Kitchener, Waterloo, Guelph, Cambridge and surrounding area.

Woodland Christian High School
R.R.#1, Breslau, ON N0B 1M0
Tel. (519) 648-2114

Teaching Principal

Emmanuel Christian Academy, a member of the Ontario Alliance of Christian Schools, has an opening for a Teaching Principal commencing with the 1990/91 school year. The position allows for 50 per cent administration time. Please send letter of application and resume to:

Principal
Emmanuel Christian Academy
P.O. Box 220, Cottam, ON
Phone (519) 839-4874

Classified

Miscellaneous	Teacher	Teacher	Help Wanted	Help Wanted

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Phone: (416) 682-8311
FAX: (416) 682-8313

Kingston Christian School

invites applications
for the position of an elementary school principal
effective August 1, 1990

This position includes part-time teaching duties. We are interested in someone who is able to articulate clearly a biblical view of education and who is eager to provide enthusiastic leadership to a student body of 170 students from junior Kindergarten to Grade 8. Administrative experience is an asset. Please send application and resume to:

Board Chairman
Kingston Christian School
1212 Woodbine Rd., R.R.#3, Kingston, ON K7L 4V2

The Institute for Christian Studies

invites applications for a vacancy in

Philosophy of Education

This position involves teaching and research at the graduate (Master's) level, and supervision of the Institute's program in Education. The successful candidate must assent to the Institute's statement of Object and Purposes, and Educational Creed. A PhD is required.

Send letter of application, *curriculum vitae,* and names of references to:

Dr. Harry Fernhout, President
Institute for Christian Studies
229 College St., Toronto, ON M5T 1R4

In accordance with Canadian immigration regulations, priority will be given to Canadian citizens and permanent residents.

Willowdale Christian School

teaching position

Willowdale Christian School invites applications for a possible vacancy at the **PRIMARY** or **JUNIOR** level.

This position would be for the 1990-91 school year and commence September 1990. Interested persons should send resumes to:

Rick Nonnekes, Principal
Willowdale Christian School
60 Hilda Ave., North York, ON M2M 1V5
or call:
(416) 222-1711 or 222-1939

Director of youth and evangelism

Maranatha Christian Reformed Church of Bowmanville, Ont., is searching for a committed Christian, energetic and out-going, to work with and provide leadership for our youth, and help develop and co-ordinate our evangelism programs. This is a new position. If you are qualified and gifted in this area, please send your resume and/or inquiries to:

Search Committee, Maranatha CRC
c/o Mr. R. Bot
R.R. 1, Kendal, ON L0A 1E0
(416) 983-5816

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

Help wanted ads continued on page 19

Calvin Christian School

245 Sutton Ave., Winnipeg, MB R2G 0T1

Applications are invited from teachers for the following full-time positions (in combination with one or two other subjects):

French Teacher, Grades 5-9,
and Music Teacher, Grades K-7

We will also accept applications for openings in the primary and intermediate grades.

Any teacher interested in the above positions is invited to apply to the above address, or, if you wish, call the school office at (204) 338-7981 for more information.

Pastoral Assistant

The Consistory of Trinity Christian Reformed Church of St. Catharines, Ont., is in need of a **pastoral assistant** to work mainly in the area of **Youth Ministry and Education.** Applicant need not be ordained. Please write or call:

Teun Hunse, Clerk
99 Scott St., St. Catharines, ON L2N 1G8
Tel. (416) 684-3526 (home)
(416) 935-8322 (church, after 6 p.m.)

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Help Wanted	Help Wanted

Due to continued growth

The World Home Bible League

has immediate openings for:

A. Receptionist/Order desk clerk
- pleasant telephone manner
- some typing skills
- some computer knowledge

B. Executive Secretary
- excellent typing skills
- independent work habits
- computer knowledge helpful

For complete information, call or write:
Mr. John Schuurman
World Home Bible League
P.O. Box 524, Station "A", Weston, ON M9N 3N3
Tel. (416) 741-2140 or Fax (416) 741-8673

THE KING'S COLLEGE
A Christian Liberal Arts College

Director of Development

The King's College, a Christian liberal arts college, has an immediate opening for a Director of Development who will head the fundraising, promotion and communications functions and provide leadership to staff in these departments.

Duties include direct involvement with managing and co-ordinating capital campaign to fund permanent campus; participation in setting institutional and departmental policies; principal liaison with The King's College Foundation.

Qualifications include experience in fundraising or similar project management; strong organizational and written/verbal communication skills; training and/or experience in marketing or promotion; familiarity with Christian post-secondary education; post-secondary education preferred; assent to the College's Statement of Faith.

Submit resume and three references in confidence to:
John Rhebergen, Vice-President Administration
The King's College
10766-97 St., Edmonton, AB T5H 2M1
(403) 428-0727

Classified/Events

Help Wanted

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needed immediately for medium-sized shop in the Hamilton/Ancaster area. Personalized working conditions. Tell us what you are good at!! Weekly wages plus bonuses with earning potential of $50,000 plus. For personal interview call:

Adrian at (416) 648-4113

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Busy property management office located in Scarborough requires a receptionist with a pleasant telephone manner who is capable of accurate word processing (version 4.2 and 5.0) + filing in between phone calls. Good salary and benefits for the right person.

Please send your resume to:

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2202 Eglinton Ave. E., Suite #200, Scarborough, ON
M1L 2N3
Fax (416) 759-8449

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Calendar of Events

Feb. 24-Mar. 2	Dutch trumpeters Henk-Jan & Herman Drost in concert with organist Willem van van Suijdam. **Feb. 24:** Can. Ref. Church, **Neerlandia,** Alta.; **Feb. 26:** Robertson-Wesley United Church, **Edmonton,** Alta.; **Feb. 28:** Bethel CRC, **Lacombe,** Alta.; **Mar. 1:** Maranatha CRC, **Lethbridge,** Alta. **Mar. 2:** Emmanuel CRC, **Calgary,** Alta.
Feb. 25	City-wide hymn sing, led by Pastor Jake Kuipers, at 8 p.m., First CRC, **Sarnia,** Ont.
Mar. 2	An evening with the Redeemer College Music Department Ensembles conducted by Christiaan Teeuwsen. At 8 p.m., Redeemer College, **Ancaster,** Ont. Freewill offering.
Mar. 3	"Praise and Worship" conference with Grace and Colleen. Workshop from 9 a.m. - 5 p.m. Worship service at 7 p.m. To register call Ben & Femmie Walpot at (416) 772-3695.
Mar. 3-16	Dutch trumpeters Henk-Jan & Herman Drost in concert with organist Willem van Suijdam. **Mar. 3:** Covenant CRC, **St. Catharines,** Ont.; **Mar. 5:** CRC, **Mount Brydges,** Ont.; **Mar. 6** First CRC, **Drayton,** Ont.; **Mar. 7:** First CRC, **Barrie,** Ont.; **Mar. 8:** Maranatha CRC, **Bowmanville,** Ont.; **Mar. 9:** Calvin CRC, **Dundas,** Ont.; **Mar. 10:** Islington United, **Etobicoke,** Ont.; **Mar. 12:** CRC, **Holland Marsh,** Ont.; **Mar. 15:** Rehoboth Can. Ref. Church, **Burlington,** Ont.; **Mar. 16:** Second CRC, **Brampton,** Ont.
Mar. 3	Classical concert by David Sagert, piano, Eleanor Braun, recorder, and Julia Morley, flute at 8 p.m., St. Paul Street United Church, **St. Catharines** Ont.

Crossword puzzle returns next week

Maya BRAND All Natural **Yogurt**

"Taste the difference!"

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Close to the deadline — Fax it

Calvinist Contact now has a facsimile machine. Already, many people are making good use of this quick means of sending various communications. **Our Fax number if (416) 682-8313.**

We do ask those who submit communications to preferably send **typed** material, or otherwise messages written in **clearly legible, black print.** Include such information as name of sender, address, Fax or telephone number. Thank you!

Church news

Christian Reformed Church

Called
— to Immanuel, Brampton, Ont., Rev. Bert Slofstra of Georgetown, Ont.

Accepted
— to Clinton, Ont., Rev. Dirk Miedema of Bethel, Acton, Ont.

Classis meeting
— **Classis Huron** will meet in regular session on May 9, 1990, 9:30 a.m., at Bethel CRC, Listowel, Ont. All agenda material must reach **Dirk Miedema, Stated Clerk,** by April 2. (Rev. Miedema's address will remain the same until Sept. 1990.)

Canadian Reformed Church

— to Lincoln, Ont., Rev. J.D. Wielenga of Coaldale, Alta.

"A Taste of Holland"

The World Home Bible League
is pleased to present
Don Van Polen's NEWEST multi media release.
Wide screens — 6 projectors

Check for local listings below:

Mar. 9	Listowel CRC - 7:30
Mar. 10	Orillia CRC - 7:30
Mar. 12	Orangeville Can. Ref. Church - 7:30
Mar. 13	Jarvis CRC - 7:30
Mar. 15	Chatham I CRC - 7:30
Mar. 16	Cambridge CRC - 7:30
Mar. 17	Waterdown Can. Ref. Church - 7:30
Mar. 19	Guelph I CRC - 7:30
Mar. 20	Brampton Holland Chr. Homes - 7:30
Mar. 21	Stratford CRC - 8:00
Mar. 22	Woodstock Cov. CRC - 7:30
Mar. 23	St. Thomas I CRC - 7:30
Mar. 24	Sarnia Chr. School - 7:30
Mar. 26	St. Catharines, Cov. CRC - 7:30
Mar. 28	Beamsville CRC - 7:30
Mar. 29	London, Bethel CRC - 7:30
Mar. 30	Belleville CRC - 7:30
Mar. 31	Ottawa, Calvin CRC - 7:30
Apr. 2	Williamsburg CRC - 8:00
Apr. 3	Trenton CRC - 8:00
Apr. 4	Whitby CRC - 8:00
Apr. 5	Holland Marsh CRC - 8:00
Apr. 6	Barrie I CRC - 8:00
Apr. 7	Willowdale CRC - 8:00

You will have an opportunity to invest in Bible placement around the world.

Open house
Rev. and Mrs. Popma

The Classis Quinte churches of Belleville, Brighton, Frankford and Trenton commemorate with thankfulness Rev. and Mrs. R.W. Popma's 50th wedding anniversary and Rev. Popma's ordination on March 10, 1940. An open house will be held Saturday, March 10, 1990, from 2-5 p.m. A service of worship and thanks will be held Sunday, March 11, 1990, at 3 p.m. Both functions will be held at Maranatha CRC, 86 Orchard Drive, Belleville, Ont.

Salem Christian Mental Health Assoc. and Family Outreach-Ontario

invite you to join them for an all-day

CONFERENCE ON ALCOHOLISM

Effects of Family Disease - Detection and Treatment

Speaker: Dr. Richard Grevengoed
Director and Counsellor at Christian Care Centre, Lansing Ill.

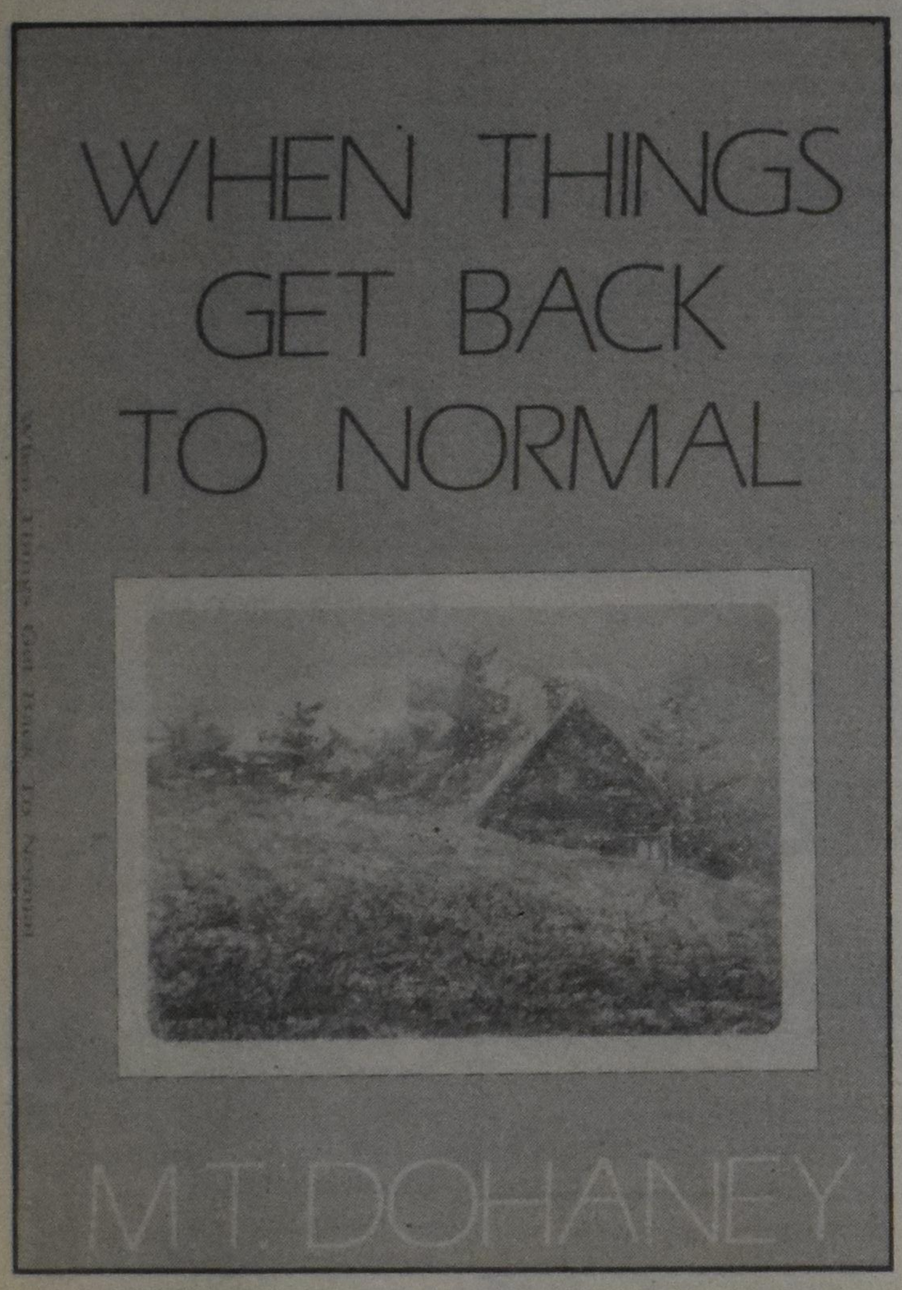
April 7, 1990, 9:30 a.m.
at Redeemer College, 777 Hwy. 53 E., Ancaster, Ont.
Pre-registration and $15 fee required before March 28.
Phone or write:
Jane de Haan
R.R.#2, Ancaster, ON L9G 3L1
(416) 679-6490
Coffee and registration 9:00 a.m.

Books

Robert VanderVennen, book review editor

Christian living

I've been there, she says



When Things Get Back to Normal, by M.T. Dohaney. Porters Lake, N.S.: Pottersfield Press, 1989. Softcover, 78 pp., $8.95. Reviewed by Robert VanderVennen.

I really can't review this book adequately because it follows the author's intimate journey through suffering and coping during the first year after her husband suddenly died while playing hockey. By the grace of God I have not experienced such a loss. But I hesitate to ask someone to read and review the book for whom this pain, and the memory of it, are still raw. So I read it myself and was deeply moved by it.

The book consists of journal entries, a sort of private diary, which the author addresses to her dead husband. She tells him about her pain, anxiety, anger, aloneness, passivity, hyperactivity, and everything else. It is sparse, not wordy, straight from the gut, never pretentious. There are no empty words.

The author and her husband were professors at the University of New Brunswick. She is a church member but does not write about comfort received from her faith. She has two adult children but the book pictures a solitary journey.

When Things Get Back to Normal may be helpful to people grieving the death of a spouse; I don't know about that. I will venture to say that it will be helpful to people close to one who is bereaved, and it may be helpful to read before experiencing such grief.

The implied point of the book is that things will never get back to "normal." That will surely ring a bell with some people.

Reference resource

A guide to people, places and ideas in church history

The Concise Dictionary of the Christian Tradition: Doctrine, Liturgy and History, edited by J.D. Douglas, Walter A. Elwell, and Peter Toon. Grand Rapids: Zondervan, 1989. Hardcover, 419 pp. (double columns), $27.90. Reviewed by Robert VanderVennen.

Briefly defined and described in this one-volume book are some 3,500 terms and names from the history of the Christian church. Most entries are identified in one paragraph, enough to give information in a nutshell without much background or explanatory detail. Entries are well cross-referenced.

The editors are impeccably evangelical and this book is a good gift for laypeople interested in the history of the church. It briefly identifies persons, places and terms that refer to teachings and beliefs held today and in the past.

This dictionary does not have any prefatory material which explains how it was put together. My guess is that it is a condensed version of a longer dictionary by the same editors and publisher.

Friends of God

Wayne Brouwer

The power to see it through

"Wait for the Lord ...." **(Ps. 37:34)**

Psychiatrist Victor Frankl often writes about the meaninglessness of his patients' lives. He's able to sympathize with them in a powerful way, since he spent part of World War II in a concentration camp. He remembers vividly the dark weeks of 1944. The numbness of the grey days, the cold sameness of every dreary morning.

And then, suddenly, like a bolt of bright colours, came the stunning whisper that the Allies had landed at Normandy! The push was on! The Germans were running! The tide of the war had turned! "By Christmas we'll be released!" they told each other.

Promises, promises ...

Frankl recalls the changes that took place in the camp: every day the workers went out to their same jobs but their hearts were lighter and the work seemed a bit easier. Each mealtime they peered into the same cauldron of slop, but somehow it seemed less difficult to swallow because every bite was a countdown to freedom. The stress in each barracks community was the same: people fighting for a little privacy; jealousies and dislikes aired in spicy retorts. Yet forgiveness came a little easier these days, for the ups and downs of the present dimmed as the future became a closer and closer reality.

It was interesting, says Frankl. Fewer people died in those months. Even the weakest ones began to cling tenaciously to life.

But Christmas 1944 passed and the Allied troops never came. There were setbacks and defeats and the bits of news smuggled into the camp made no more promises.

And then ..., says Frankl, then people began to die. No new diseases came into the camp. Rations remained the same. There was no change in working conditions. But people began to die one after another, as if some terrible plague had struck.

Plague of hopelessness

And, indeed, it had. It was the plague of hopelessness, the epidemic of despair.

Studies show that we can live 40 to 60 days without food, 8-12 days without water and maybe three minutes without oxygen. But without hope we can't survive even a moment. Without hope we die. Without hope there's no reason to wake up in the morning.

David knows that. It's the theme of Psalm 37. There are times when hope is gone, when life is cruel, when the future is a blank wall. Then, says David, there's only one way to carry on. "Wait for the Lord!" he cries. "Be still ... and wait ...."

Testimony

That's not easy to do, of course, especially when God seems distant and silent. But it is precisely in those moments that we need the testimony of others, like David, who have waited and regained their hope.

Years ago, Dr. Arthur Gossip preached a sermon entitled: "When Life Tumbles In, What Then?" He preached it the day after his beloved wife had suddenly died. And no one could bring more powerfully than he the challenge of the closing lines:

Our hearts are very frail, and there are places where the road is very steep and very lonely. .... Standing in the roaring Jordan, cold with its dreadful chill and very conscious of its terror, of its rushing, I ... call back to you who one day will have your turn to cross it, "Be of good cheer, my brother, for I feel the bottom and it is sound!"

"Wait for the Lord ...."

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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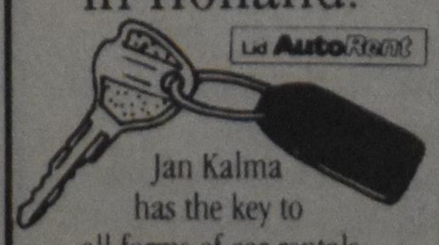

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